

A
CHANTING
GUIDE

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DHAMMAYUT

A CHANTING GUIDE

Pali Passages with English Translations

*The Dhammayut Order
in the United States of America*

For free distribution

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Printed in the United States of America

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Pronunciation

Pali is the original language of the Theravadin Buddhist scriptures, the closest we have to the dialect spoken by the Buddha himself. It has no written script of its own, and so every country that has adopted Theravada Buddhism has used its own script to transcribe it. In Thailand this has meant that Pali has picked up some of the tones of the Thai language, as each consonant & consonant cluster in the Thai alphabet has a built-in tone—high, medium, low, rising, or falling. This accounts for the characteristic melody of Thai Pali chanting.

Vowels

Pali has two sorts of vowels, *long*—a, e, i, o, u, & ay; and *short*—a, i, & u. Unlike long and shorts vowels in English, the length here refers to the actual amount of time used to pronounce the vowel, and not to its quality. Thus *ā* & *a* are both pronounced like the *a* in father, simply that the sound *ā* is held for approximately twice as long as the sound *a*. The same principle holds for *ī* & *i*, and for *ū* & *u*. Thus, when chanting Pali, the vowels are pronounced as follows:

a as in father

e as in they

i as in machine

o as in go

u as in glue

ay as in Aye!

Consonants

Consonants are generally pronounced as they are in English, with a few unexpected twists:

c as in ancient

k unaspirated, as in skin

kh as in backhand

m̐ & ṇ̐ as ng

ṇ̐ as in cañon

p unaspirated, as in spot

ph as in upholstery

t unaspirated, as in stop

th as in Thomas

v as w

Certain two-lettered notations—**bh**, **dh**, **ḍh**, **gh**, **jh**—denote an aspirated sound, somewhat in the throat, that we do not have in English and that the Thais do not have in their language, either. The Thai solution to this problem is to pronounce *bh* as a throaty *ph*, *dh* as a throaty *th*, and *gh* as a throaty *kh*.

Pali also contains retroflex consonants, indicated with a dot under the letter: ḍ, ḍh, ḷ, ṇ, ṭ, ṭh. These have no English equivalent. They are sounded by curling the tip of the tongue back against the palate, producing a distinct nasal tone.

Scanning

The meters of Pali poetry consists of various patterns of full-length syllables alternating with half-length syllables.

Full-length syllables:

contain a long vowel (ā, e, ī, o, ū, ay); or

end with ṁ; or

end with a consonant followed by a syllable beginning with a consonant (e.g., Bud-dho, Dham-mo, Saṅ-gho).

(In this last case, the consonant clusters mentioned above—bh, dh, ḍh, gh, jh, kh, ph, th, ṭh—count as single consonants, while other combinations containing h—such as ḷh & mh—count as double.)

Half-length syllables end in a short vowel.

Thus, a typical line of verse would scan as follows:

Van - dā - ma - haṁ ta - ma - ra - ṇaṁ si - ra - sā ji - nen - daṁ

1 1 1/2 1 1/2 1/2 1/2 1 1/2 1/2 1 1/2 1 1

In this book, wherever possible, many of the long compound words have been broken down with hyphens into their component words to make them easier to read and—for anyone studying Pali—to understand. This creates only one problem in scanning: When the hyphen is preceded by a consonant (usually m or d) and followed by a vowel, the consonant forms a syllable together with the vowel following the hyphen and not with the vowel preceding it. Thus, for instance, *dhammam-etari* would scan as *dham-ma-me-taṁ*; and *tam-araṇaṁ* as *ta-ma-ra-ṇaṁ*.

If all these rules seem daunting, the best course is simply to listen carefully to the group and to chant along, following as closely as possible their tempo, rhythm, & pitch. All voices, ideally, should blend together as one.

*Additional information on Buddhist
teachings can be downloaded from the
Internet Website Access to Insight at:
www.accesstoinsight.org.*

*Recordings of some of the chants in this book
can be found at:
www.mettaforest.org.*

*Morning
Chanting*

Morning Chanting

Araham̃ sammā-sambuddho bhagavā.

The Blessed One is Worthy & Rightly Self-awakened.

Buddham̃ bhagavantam̃ abhivādemi.

I bow down before the Awakened, Blessed One.

(BOW DOWN)

Svākkhāto bhagavatā dhammo.

The Dhamma is well-expounded by the Blessed One.

Dhammam̃ namassāmi.

I pay homage to the Dhamma.

(BOW DOWN)

Supaṭipanno bhagavato sāvaka-saṅgho.

The Sangha of the Blessed One's disciples has practiced well.

Saṅgham̃ namāmi.

I pay respect to the Sangha.

(BOW DOWN)

INVOCATION (by leader):

Yam-amha kho mayam̃ bhagavantam̃ saraṇam̃ gatā,

We have gone for refuge to the Blessed One,

(uddissa pabbajitā) yo no bhagavā satthā

(have gone forth on account of) the Blessed One who is our Teacher

yassa ca mayam̃ bhagavato dhammam̃ rocema.

and in whose Dhamma we delight.

Imehi sakkārehi tam̃ bhagavantam̃ sasaddhammam̃
sasāvaka-saṅgham̃ abhipūjayāma.

*With these offerings we worship most highly that Blessed One together with
the True Dhamma & the Sangha of his disciples.*

Handa mayam buddhassa bhagavato pubba-bhāga-
namakāram karoma se:

*Now let us chant the preliminary passage in homage to the Awakened One,
the Blessed One:*

(ALL)

[Namo tassa] bhagavato arahato sammā-
sambuddhassa. (Three times.)

*Homage to the Blessed One, the Worthy One, the Rightly Self-
awakened One.*

Praise for the Buddha

(LEADER):

Handa mayam buddhābhithutim karoma se:

Now let us give high praise to the Awakened One:

(ALL): [Yo so tathāgato] araham sammā-sambuddho,

He who has attained the Truth, the Worthy One, Rightly Self-awakened,

Vijjā-caraṇa-sampanno sugato lokavidū,

*consummate in knowledge & conduct, one who has gone the good way,
knower of the cosmos,*

Anuttaro purisa-damma-sārathi satthā deva-
manussānam buddho bhagavā;

*unexcelled trainer of those who can be taught, teacher of human & divine
beings; awakened; blessed;*

Yo imam lokam sadevakam samarakam
sabrahmakam,

Sassamaṇa-brāhmaṇim pajam sadeva-manussam
sayam abhiññā sacchikatvā pavedesi.

*who made known—having realized it through direct knowledge—this world
with its devas, māras, & brahmas, its generations with their contemplatives
& priests, their rulers & common people;*

Yo dhammaṃ desesi ādi-kalyāṇaṃ majjhe-
kalyāṇaṃ pariyosāna-kalyāṇaṃ;

who explained the Dhamma fine in the beginning, fine in the middle, fine in the end;

Sātthaṃ sabyañjanaṃ kevala-paripuṇṇaṃ
parisuddhaṃ brahma-cariyaṃ pakāsesi:

who expounded the holy life both in its particulars & in its essence, entirely complete, surpassingly pure:

Tam-ahaṃ bhagavantaṃ abhipūjayāmi,
Tam-ahaṃ bhagavantaṃ sirasā namāmi.

*I worship most highly that Blessed One,
To that Blessed One I bow my head down.*

(BOW DOWN)

Praise for the Dhamma

(LEADER):

Handa mayaṃ dhammābhithutiṃ karoma se:

Now let us give high praise to the Dhamma:

(ALL): [Yo so svākkhāto] bhagavatā dhammo,

The Dhamma well-expounded by the Blessed One,

Sandiṭṭhiko akāliko ehipassiko,

to be seen here & now, timeless, inviting all to come & see,

Opanayiko paccattaṃ veditabbo viññūhi:

leading inward, to be seen by the wise for themselves:

Tam-ahaṃ dhammaṃ abhipūjayāmi,

Tam-ahaṃ dhammaṃ sirasā namāmi.

*I worship most highly that Dhamma,
To that Dhamma I bow my head down.*

(BOW DOWN)

Praise for the Sangha

(LEADER): Handa mayam saṅghābhithutim karoma se:
Now let us give high praise to the Sangha:

(ALL): [Yo so supaṭipanno] bhagavato sāvaka-saṅgho,
The Sangha of the Blessed One's disciples who have practiced well,

Uju-paṭipanno bhagavato sāvaka-saṅgho,
the Sangha of the Blessed One's disciples who have practiced straightforwardly,

Ñāya-paṭipanno bhagavato sāvaka-saṅgho,
the Sangha of the Blessed One's disciples who have practiced methodically,

Sāmicī-paṭipanno bhagavato sāvaka-saṅgho,
the Sangha of the Blessed One's disciples who have practiced masterfully,

Yadidaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā:
i.e., the four pairs—the eight types—of Noble Ones:

Esa bhagavato sāvaka-saṅgho—
That is the Sangha of the Blessed One's disciples—

Ahuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇiyo,
worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect,

Anuttaram puñṇakkhettaṃ lokassa:
the incomparable field of merit for the world:

Tam-ahaṃ saṅghaṃ abhipūjayāmi,

Tam-ahaṃ saṅghaṃ sirasā namāmi.

*I worship most highly that Sangha,
 To that Sangha I bow my head down.*

(BOW DOWN)

Salutation to the Triple Gem & The Topics for Chastened Dispassion

(LEADER)

Handa mayam ratanattayappaṇāma-gāthāyo ceva
saṃvega-vatthu-paridīpaka-pāṭhañca bhaṇāma se:

*Now let us recite the stanzas in salutation to the Triple Gem together with
the passage on the topics inspiring a sense of chastened dispassion:*

(ALL)

[Buddho susuddho] karuṇā-mahaṇṇavo,
Yoccanta-suddhabbara-ñāṇa-locano,
Lokassa pāpūpakilesa-ghātako:
Vandāmi buddham aham-ādarena taṃ.

*The Buddha, well-purified, with ocean-like compassion,
Possessed of the eye of knowledge completely purified,
Destroyer of the evils & corruptions of the world:
I revere that Buddha with devotion.*

Dhammo padīpo viya tassa satthuno,
Yo magga-pākāmata-bhedabhinnako,
Lokuttaro yo ca tad-attha-dīpano:
Vandāmi dhammam aham-ādarena taṃ.

*The Teacher's Dhamma, like a lamp,
divided into Path, Fruition, & the Deathless,
both transcendent (itself) & showing the way to that goal:
I revere that Dhamma with devotion.*

Saṅgho sukhetṭābhyatikhetta-saññito,
Yo diṭṭha-santo sugatānubodhako,
Lolappahino ariyo sumedhaso:

Vandāmi saṅghaṃ aham-ādarena taṃ.

*The Sangha, called a field better than the best,
who have seen peace, awakening after the one gone the good way,
who have abandoned carelessness—the noble ones, the wise:
I revere that Sangha with devotion.*

Icevam-ekant'abhipūjaneyyakam,
Vatthuttayaṃ vandayatābhisaṅkhataṃ,
Puññaṃ mayā yaṃ mama sabbupaddavā,
Mā hontu ve tassa pabhāva-siddhiyā.

*By the power of the merit I have made
in giving reverence to the Triple Gem
worthy of only the highest homage,
may all my obstructions cease to be.*

* * *

Idha tathāgato loke uppanno araham sammā-
sambuddho,

*Here, One attained to the Truth, Worthy & Rightly Self-awakened, has
appeared in the world,*

Dhammo ca desito niyyāniko upasamiko
parinibbāniko sambodhagāmī sugatappavedito.

*And Dhamma is explained, leading out (of samsara), calming, tending
toward total Nibbana, going to self-awakening, declared by one who has
gone the good way.*

Mayan-taṃ dhammaṃ sutvā evaṃ jānāma,

Having heard the Dhamma, we know this:

Jātipi dukkhā jarāpi dukkhā maraṇampi dukkham,

Birth is stressful, ageing is stressful, death is stressful,

Soka-parideva-dukkha-domanassupāyāsāpi dukkhā,

Sorrow, lamentation, pain, distress, & despair are stressful,

Appiyehi sampayogo dukkho piyehi vippayogo
 dukkho yamp'icchaṃ na labhati tampi dukkhaṃ,
Association with things disliked is stressful, separation from things liked is stressful, not getting what one wants is stressful,

Saṅkhittena pañcupādānakkhandhā dukkhā,
In short, the five aggregates for clinging are stressful,
 Seyyathidaṃ:

Namely:

Rūpūpādānakkhandho,

Form as an aggregate for clinging,

Vedanūpādānakkhandho,

Feeling as an aggregate for clinging,

Saññūpādānakkhandho,

Perception as an aggregate for clinging,

Saṅkhārūpādānakkhandho,

Mental processes as an aggregate for clinging,

Viññāṇūpādānakkhandho.

Consciousness as an aggregate for clinging.

Yesaṃ pariññāya,

Dharamāno so bhagavā,

Evam bahulaṃ sāvake vineti,

So that they might fully understand this, the Blessed One, while still alive, often instructed his listeners in this way;

Evam bhāgā ca panassa bhagavato sāvakesu
 anusāsanī,

Bahulaṃ pavattati:

Many times did he emphasize this part of his admonition:

“Rūpaṃ aniccaṃ,

“Form is inconstant,

Vedanā aniccā,

Feeling is inconstant,

Saññā aniccā,
 Saṅkhārā aniccā,
 Viññāṇaṃ aniccaṃ,
 Rūpaṃ anattā,
 Vedanā anattā,
 Saññā anattā,
 Saṅkhārā anattā,
 Viññāṇaṃ anattā,
 Sabbe saṅkhārā aniccā,
 Sabbe dhammā anattāti.”

*Perception is inconstant,
 Mental processes are inconstant,
 Consciousness is inconstant,
 Form is not-self,
 Feeling is not-self,
 Perception is not-self,
 Mental processes are not-self,
 Consciousness is not-self,
 All processes are inconstant,
 All phenomena are not-self.”*

Te (WOMEN: Tā) mayam,
 Otiṇṇāma jātiyā jarā-maraṇena,
 Sokehi paridevehi dukkhehi domanassehi upāyāsehi,
 Dukkha’otiṇṇā dukkha-paretā,

All of us, beset by birth, aging, & death, by sorrows, lamentations, pains, distresses, & despairs, beset by stress, overcome with stress, (consider),

“Appeva nāma’imassa kevalassa
 dukkhakkhandhassa antakiriya paññāyethāti!”

“O, that the end of this entire mass of suffering & stress might be known!”

* (MONKS & NOVICES)

Cira-parinibbutampi taṃ bhagavantam uddissa
 arahantaṃ sammā-sambuddhaṃ,
 Saddhā agārasmā anagāriyaṃ pabbajitā.

Though the total Liberation of the Blessed One, the Worthy One, the Rightly Self-awakened One, was long ago, we have gone forth in faith from home to homelessness in dedication to him.

Tasmim bhagavati brahma-cariyaṃ carāma,
We practice that Blessed One’s holy life,

(Bhikkhūnam sikkhā-sājīva-samāpannā.

Fully endowed with the bhikkhus' training & livelihood.)

Tam no brahma-cariyam,

Imassa kevalassa dukkhakkhandhassa antakiriyāya
samvattatu.

*May this holy life of ours bring about the end of this entire mass of suffering
& stress.*

* (OTHERS)

Cira-parinibbutampi tam bhagavantam saraṇam gata,

Dhammañca bhikkhu-saṅghañca,

*Though the total Liberation of the Blessed One, the Worthy One, the
Rightly Self-awakened One, was long ago, we have gone for refuge in him,
in the Dhamma, & in the Bhikkhu Sangha,*

Tassa bhagavato sāsanaṃ yathā-sati yathā-balaṃ
manasikaroma,

Anupaṭipajjāma,

*We attend to the instruction of the Blessed One, as far as our mindfulness
& strength will allow, and we practice accordingly.*

Sā sā no paṭipatti,

Imassa kevalassa dukkhakkhandhassa antakiriyāya
samvattatu.

*May this practice of ours bring about the end of this entire mass of suffering
& stress.*

Reflection at the Moment of Using the Requisites

(LEADER)

Handa mayam taṅkhaṇika-paccavekkhaṇa-pāṭham
bhaṇāma se:

Now let us recite the passage for reflection at the moment (of using the requisites):

(ALL)

[Paṭisaṅkhā yoniso] cīvaram paṭisevāmi,

Considering it thoughtfully, I use the robe,

Yāvadeva sītassa paṭighātāya,

Simply to counteract the cold,

Uṇhassa paṭighātāya,

To counteract the heat,

Ḍaṃsa-makasa-vātātapa-sirimsapa-samphassānam
paṭighātāya,

To counteract the touch of flies, mosquitoes, wind, sun, & reptiles;

Yāvadeva hirikopina-paṭicchādan'attham.

Simply for the purpose of covering the parts of the body that cause shame.

Paṭisaṅkhā yoniso piṇḍapātam paṭisevāmi,

Considering it thoughtfully, I use alms food,

Neva davāya na madāya na maṇḍanāya na
vibhūsanāya,

Not playfully, nor for intoxication, nor for putting on bulk, nor for beautification,

Yāvadeva imassa kāyassa ṭhitiyā yāpanāya

vihimsuparatiyā brahma-cariyānuggahāya,

But simply for the survival & continuance of this body, for ending its afflictions, for the support of the holy life,

Iti purāṇaṅca vedanaṃ paṭihaṅkhāmi navaṅca
vedanaṃ na uppādessāmi,

(Thinking,) Thus will I destroy old feelings (of hunger) and not create new feelings (from overeating).

Yātrā ca me bhavissati anavajjatā ca phāsu-vihāro
cāti.

I will maintain myself, be blameless, & live in comfort.

Paṭisaṅkhā yoniso senāsanam paṭisevāmi,

Considering it thoughtfully, I use the lodging,

Yāvadeva sītassa paṭighātāya,

Simply to counteract the cold,

Uṇhassa paṭighātāya,

To counteract the heat,

Ḍaṃsa-makasa-vātātapa-sirimsapa-samphassānam
paṭighātāya,

To counteract the touch of flies, mosquitoes, wind, sun, & reptiles;

Yāvadeva utuparissaya-vinodanam

paṭisallānārām'attham.

Simply for protection from the inclemencies of weather and for the enjoyment of seclusion.

Paṭisaṅkhā yoniso gilāna-paccaya-bhesajja-
parikkhāram paṭisevāmi,

Considering them thoughtfully, I use medicinal requisites for curing the sick,

Yāvadeva uppannānam veyyābādhikānam
vedanānam paṭighātāya,

Simply to counteract any pains of illness that have arisen,

Abyāpajjha-paramatāyāti.

And for maximum freedom from disease.

The Lord Buddha taught that his Dhamma, when placed in the heart of an ordinary run-of-the-mill person, is bound to be thoroughly corrupted, but if placed in the heart of a Noble One, it is bound to be genuinely pure & authentic, something that at the same time can be neither effaced nor obscured.

So as long as we are devoting ourselves merely to the theoretical study of the Dhamma, it can't serve us well. Only when we have trained our hearts to eliminate their 'chameleons'—their defilements—will it benefit us in full measure. And only then will the true Dhamma be kept pure, free from distortions & deviations from its original principles.

—Phra Ajaan Mun Bhūridatto

*Evening
Chanting*

Evening Chanting

Araham̃ sammā-sambuddho bhagavā.

The Blessed One is Worthy & Rightly Self-awakened.

Buddham̃ bhagavantam̃ abhivādemī.

I bow down before the Awakened, Blessed One.

(BOW DOWN)

Svākkhāto bhagavatā dhammo.

The Dhamma is well-expounded by the Blessed One.

Dhammam̃ namassāmi.

I pay homage to the Dhamma.

(BOW DOWN)

Supaṭipanno bhagavato sāvaka-saṅgho.

The Saṅgha of the Blessed One's disciples has practiced well.

Saṅgham̃ namāmi.

I pay respect to the Saṅgha.

(BOW DOWN)

INVOCATION (by leader):

Yam-amha kho mayam̃ bhagavantam̃ saraṇam̃ gatā,

We have gone for refuge to the Blessed One,

(uddissa pabbajitā) yo no bhagavā satthā

(have gone forth on account of) the Blessed One who is our Teacher

yassa ca mayam̃ bhagavato dhammam̃ rocema.

and in whose Dhamma we delight.

Imehi sakkārehi tam̃ bhagavantam̃ sasaddhammam̃

sasāvaka-saṅgham̃ abhipūjayāma.

With these offerings we worship most highly that Blessed One together with the True Dhamma & the Saṅgha of his disciples.

Handadāni mayantaṃ bhagavantaṃ vācāya
 abhigāyituṃ pubba-bhāga-namakārañceva
 buddhānussati-nayañca karoma se:

*Now let us chant the preliminary passage in homage to the Blessed One,
 together with the guide to the recollection of the Buddha:*

(ALL)

[Namo tassa] bhagavato arahato sammā-
 sambuddhassa. (Three times.)

*Homage to the Blessed One, the Worthy One, the Rightly Self-awakened
 One.*

A Guide to the Recollection of the Buddha

[Taṃ kho pana bhagavantaṃ] evaṃ kalyāṇo kitti-
 saddo abbhuggato,

This fine report of the Blessed One's reputation has spread far & wide:

Itipi so bhagavā araham sammā-sambuddho,

He is a Blessed One, a Worthy One, a Rightly Self-awakened One,

Vijjā-caraṇa-sampanno sugato lokavidū,

*consummate in knowledge & conduct, one who has gone the good way,
 knower of the cosmos,*

Anuttaro purisa-damma-sārathi satthā deva-
 manussānaṃ buddho bhagavāti.

*unexcelled trainer of those who can be taught, teacher of human & divine
 beings; awakened; blessed.*

Verses in Celebration of the Buddha

(LEADER)

Handa mayam buddhābhigītiṃ karoma se:

Now let us chant in celebration of the Buddha:

(ALL)

[Buddh'vārahanta]-varatādiguṇābhiyutto,

The Buddha, endowed with such virtues as highest worthiness:

Suddhābhiñña-karuṇāhi samāgatatto,

In him, purity, supreme knowledge, & compassion converge.

Bodhesi yo sujanataṃ kamalaṃ va sūro,

He awakens good people like the sun does the lotus.

Vandāmaṃ'aham tam-araṇaṃ sirasā jinendaṃ.

I revere with my head that Peaceful One, the Conqueror Supreme.

Buddho yo sabba-pāṇinaṃ

Saraṇaṃ khemaṃ-uttamaṃ.

The Buddha who for all beings is the secure, the highest refuge,

Paṭhamānussatiṭṭhānaṃ

Vandāmi taṃ sirenaṃ,

The first theme for recollection: I revere him with my head.

Buddhassāhasmi dāso (WOMEN: dāsī) va

Buddho me sāmikissaro.

I am the Buddha's servant, the Buddha is my sovereign master,

Buddho dukkhassa ghātā ca

Vidhātā ca hitassa me.

The Buddha is a destroyer of suffering & a provider of welfare for me.

Buddhassāhaṃ niyyādemi

Sarīrañjivitañcidaṃ.

To the Buddha I dedicate this body & this life of mine.

The Dhamma that for all beings is the secure, the highest refuge,

Dutiyānussatiṭṭhānaṃ

Vandāmi taṃ sirenaḥaṃ,

The second theme for recollection: I revere it with my head.

Dhammassāhasmi dāso (dāsī) va

Dhammo me sāmikissaro.

I am the Dhamma's servant, the Dhamma is my sovereign master,

Dhammo dukkhassa ghātā ca

Vidhātā ca hitassa me.

The Dhamma is a destroyer of suffering & a provider of welfare for me.

Dhammassāhaṃ niyyādemi

Sarīrañjīvitañcidaṃ.

To the Dhamma I dedicate this body & this life of mine.

Vandanto'haṃ (Vandantī'haṃ) carissāmi

Dhammasseva sudhammataṃ.

I will fare with reverence for the Dhamma's genuine rightness.

N'atthi me saraṇaṃ aññaṃ,

Dhammo me saraṇaṃ varaṃ:

I have no other refuge, the Dhamma is my foremost refuge:

Etena sacca-vajjena,

Vaḍḍheyyaṃ satthu-sāsane.

By the speaking of this truth, may I grow in the Teacher's instruction.

Dhammaṃ me vandamānena (vandamānāya)

Yaṃ puññaṃ pasutaṃ idha,

Sabbe pi antarāyā me,

Māhesuṃ tassa tejasā.

Through the power of the merit here produced by my reverence for the Dhamma, may all my obstructions cease to be.

(BOW DOWN AND SAY)

Kāyena vācāya va cetasā vā,
 Dhamme kukammam pakatam mayā yaṃ,
 Dhammo paṭiggaṇhatu accayantam,
 Kālantare saṃvaritum va dhamme.

*Whatever bad kamma I have done to the Dhamma
 by body, by speech, or by mind,
 may the Dhamma accept my admission of it,
 so that in the future I may show restraint toward the Dhamma.*

A Guide to the Recollection of the Saṅgha

(LEADER)

Handa mayam saṅghānussati-nayam karoma se:

Now let us recite the guide to the recollection of the Saṅgha:

(ALL)

[Supaṭipanno] bhagavato sāvaka-saṅgho,

The Saṅgha of the Blessed One's disciples who have practiced well,

Uju-paṭipanno bhagavato sāvaka-saṅgho,

*the Saṅgha of the Blessed One's disciples who have practiced
 straightforwardly,*

Ñāya-paṭipanno bhagavato sāvaka-saṅgho,

the Saṅgha of the Blessed One's disciples who have practiced methodically,

Sāmīci-paṭipanno bhagavato sāvaka-saṅgho,

the Saṅgha of the Blessed One's disciples who have practiced masterfully,

Yadidaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā:

i.e., the four pairs—the eight types—of Noble Ones:

Esa bhagavato sāvaka-saṅgho—

That is the Saṅgha of the Blessed One's disciples—

Āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇīyo,

worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect,

The Saṅgha is a destroyer of suffering & a provider of welfare for me.

Saṅghassāham niyyāдеми
Sarirañjivitañcidam.

To the Saṅgha I dedicate this body & this life of mine.

Vandanto'ham (Vandanti'ham) carissāmi
Saṅghassopaṭipannatam.

I will fare with reverence for the Saṅgha's good practice.

N'atthi me saraṇam aññam,
Saṅgho me saraṇam varam:

I have no other refuge, the Saṅgha is my foremost refuge:

Etena sacca-vajjena,
Vaḍḍheyyam satthu-sasane.

By the speaking of this truth, may I grow in the Teacher's instruction.

Saṅgham me vandamānena (vandamānāya)
Yam puññam pasutam idha,
Sabbe pi antarāyā me,
Māhesum tassa tejasā.

*Through the power of the merit here produced by my reverence for the
Saṅgha, may all my obstructions cease to be.*

(BOW DOWN AND SAY)

Kāyena vācāya va cetasā vā,
Saṅghe kukammam pakatam mayā yam,
Saṅgho paṭiggaṇhatu accayantam,
Kālantare samvaritum va saṅghe.

*Whatever bad kamma I have done to the Saṅgha
by body, by speech, or by mind,
may the Saṅgha accept my admission of it,
so that in the future I may show restraint toward the Saṅgha.*

Reflection after Using the Requisites

(LEADER)

Handa mayam atita-paccavekkhaṇa-pāṭham bhaṇāma
se:

Now let us recite the passage for reflection on the past (use of the requisites):

(ALL)

[Ajjā mayā] apaccavekkhitvā yaṃ cīvaram
paribhuttaṃ,

Whatever robe I used today without consideration,

Tam yāvadeva sītassa paṭighātāya,

Was simply to counteract the cold,

Uṇhassa paṭighātāya, *To counteract the heat,*

Ḍaṃsa-makasa-vātātapa-sirimsapa-samphassānam
paṭighātāya,

To counteract the touch of flies, mosquitoes, wind, sun, & reptiles;

Yāvadeva hirikopina-paṭicchādan'attham.

Simply for the purpose of covering the parts of the body that cause shame.

Ajjā mayā apaccavekkhitvā yo piṇḍapatto
paribhutto,

Whatever alms food I used today without consideration,

So neva davāya na madāya na maṇḍanāya na
vibhūsanāya,

*Was not used playfully, nor for intoxication, nor for putting on bulk, nor
for beautification,*

Yāvadeva imassa kāyassa ṭhitiyā yāpanāya
vihimsuparatiyā brahma-cariyānuggahāya,

*But simply for the survival & continuance of this body, for ending its
afflictions, for the support of the holy life,*

Iti purāṇaṅca vedanaṃ paṭihaṅkhāmi navaṅca
vedanaṃ na uppādessāmi,

(Thinking,) Thus will I destroy old feelings (of hunger) and not create new feelings (from overeating).

Yātrā ca me bhavissati anavajjata ca phāsu-viharo
cāti.

I will maintain myself, be blameless, & live in comfort.

Ajja mayā apaccavekkhitvā yaṃ senāsanam
paribhuttaṃ,

Whatever lodging I used today without consideration,

Tam yāvadeva sītassa paṭighātaya,

Was simply to counteract the cold,

Uṇhassa paṭighātāya, *To counteract the heat,*

Ḍaṃsa-makasa-vātātapa-sirimsapa-samphassānam
paṭighātāya,

To counteract the touch of flies, mosquitoes, wind, sun, & reptiles;

Yāvadeva utuparissaya-vinodanam

paṭisallānārām'attham.

Simply for protection from the inclemencies of weather and for the enjoyment of seclusion.

Ajja mayā apaccavekkhitvā yo gilāna-paccaya-
bhesajja-parikkhāro paribhutto,

Whatever medicinal requisite for curing the sick I used today without consideration,

So yāvadeva uppannānam veyyābādhikānam
vedanānam paṭighātāya,

Was simply to counteract any pains of illness that had arisen,

Abyāpajjha-paramatāyāti.

And for maximum freedom from disease.

The practice of the Dhamma in keeping with the Dhamma that he gave with utter compassion unequalled by that of anyone else in the world: This is the true homage to the Buddha. The seeing of the truth that lies within you, using discernment step by step at all times: This is the seeing of the Buddha step by step. The seeing of the truth with the full heart using discernment: This is the seeing of the Buddha in full. The true Buddha, the true Dhamma, lie with the heart. To attend to your own heart is to attend to the Buddha. To watch over your own heart with mindfulness & discernment is to see the Buddha, Dhamma, & Saṅgha in a genuine way.

—Phra Ajaan Maha Boowa Ñāṇasampanno

Reflections

Contemplation of the Body

(LEADER)

Handa mayam kāyagatā-sati-bhāvanā-pāṭham
bhaṇāma se:

Let us now recite the passage on mindfulness immersed in the body.

(ALL)

Ayaṃ kho me kāyo,	<i>This body of mine,</i>
Uddham pādatalā,	<i>from the soles of the feet on up,</i>
Adho kesa-matthakā,	<i>from the crown of the head</i>
	<i>on down,</i>

Taca-pariyanto,	<i>surrounded by skin,</i>
Pūro nānappakārassa asucino,	
	<i>filled with all sorts of unclean things.</i>

Atthi imasmim kāye:	<i>In this body there is:</i>
Kesā	<i>Hair of the head,</i>
Lomā	<i>Hair of the body,</i>
Nakhā	<i>Nails,</i>
Dantā	<i>Teeth,</i>
Taco	<i>Skin,</i>
Maṃsam	<i>Flesh,</i>
Nhārū	<i>Tendons,</i>
Aṭṭhī	<i>Bones,</i>
Aṭṭhimiñjam	<i>Bone marrow,</i>
Vakkam	<i>Spleen,</i>
Hadayaṃ	<i>Heart,</i>
Yakanam	<i>Liver,</i>
Kilomakam	<i>Membranes,</i>

Pihakam	<i>Kidneys,</i>
Papphāsam	<i>Lungs,</i>
Antam	<i>Large intestines,</i>
Antaguṇam	<i>Small intestines,</i>
Udariyam	<i>Gorge,</i>
Karīsam	<i>Feces,</i>
Matthake matthaluṅgam	<i>Brain,</i>
Pittam	<i>Gall,</i>
Semham	<i>Phlegm,</i>
Pubbo	<i>Lymph,</i>
Lohitam	<i>Blood,</i>
Sedo	<i>Sweat,</i>
Medo	<i>Fat,</i>
Assu	<i>Tears,</i>
Vasā	<i>Oil,</i>
Kheḷo	<i>Saliva,</i>
Siṅghāṇikā	<i>Mucus,</i>
Lasikā	<i>Oil in the joints,</i>
Muttam	<i>Urine.</i>
Evam-ayam me kāyo:	<i>Such is this body of mine:</i>
Uddham pādatalā,	<i>from the soles of the feet on up,</i>
Adho kesa-matthakā,	<i>from the crown of the head</i>
	<i>on down,</i>
Taca-pariyanto,	<i>surrounded by skin,</i>
Pūro nānappakārassa asucino.	
	<i>filled with all sorts of unclean things.</i>

Five Subjects for Frequent Recollection

(LEADER)

Handa mayam abhiñha-paccavekkhaṇa-pātham
bhaṇāma se:

Let us now recite the passage for frequent recollection:

(ALL)

Jarā-dhammomhi jaram anatito.

I am subject to ageing. Ageing is unavoidable.

Byādhi-dhammomhi byādhim anatito.

I am subject to illness. Illness is unavoidable.

Maraṇa-dhammomhi maraṇam anatito.

I am subject to death. Death is unavoidable.

Sabbehi me piyehi manāpehi nānā-bhāvo vinā-bhāvo.

*I will grow different, separate from all that is dear &
appealing to me.*

Kammassakomhi kamma-dāyādo kamma-yoni
kamma-bandhu kamma-paṭisaraṇo.

*I am the owner of my actions, heir to my actions, born
of my actions, related through my actions, and live
dependent on my actions.*

Yam kammaṃ karissāmi kalyāṇam vā pāpakam
vā tassa dāyādo bhavissāmi.

*Whatever I do, for good or for evil, to that will I fall
heir.*

Evam amhehi abhiñham paccavekkhitabbam.

We should often reflect on this.

The Verses on Friends

Aññadatthu haro mitto

One who makes friends only to cheat them,

Yo ca mitto vaci-paramo,

one who is good only in word,

Anupiyañca yo āhu,

one who flatters & cajoles,

Apayesu ca yo sakhā,

and a companion in ruinous fun:

Ete amitte cattāro Iti viññāya paṇḍito

These four the wise know as non-friends.

Ārakā parivajjeyya

Avoid them from afar,

Maggam paṭibhayam yathā. *like a dangerous road.*

Upakaro ca yo mitto,

A friend who is helpful,

Sukha-dukkho ca yo sakhā,

one who shares in your sorrows & joys,

Atthakkhāyi ca yo mitto,

one who points you to worthwhile things,

Yo ca mittānukampako,

one sympathetic to friends:

Etepi mitte cattāro Iti viññāya paṇḍito

These four, the wise know as true friends.

Sakkaccam payirupāseyya

Attend to them earnestly,

Mātā puttam va orasam.

as a mother her child.

The Verses on Respect

Satthu-garu dhamma-garu

One with respect for the Buddha & Dhamma,

Saṅghe ca tibba-gāravo,

and strong respect for the Saṅgha,

Samādhi-garu ātāpī,

one who is ardent, with respect for concentration,

Sikkhāya tibba-gāravo,

and strong respect for the Training,

Appamāda-garu bhikkhu,

one who sees danger and respects being heedful,

Paṭisanthāra-gāravo:

and shows respect in welcoming guests:

Abhabbo parihānāya,

A person like this cannot decline,

Nibbānasseva santike,

stands right in the presence of Nibbana.

The Verses on the Noble Truths

Ye dukkham nappajānanti

Those who don't discern suffering,

Atho dukkhassa sambhavam *suffering's cause,*

Yattha ca sabbaso dukkham Asesam uparujjhati,

and where it totally stops, without trace,

Tañca maggaṃ na jānanti,
who don't understand the path,
 Dukkūpasama-gāmināṃ
the way to the stilling of suffering:
 Ceto-vimutti-hīnā te
They are far from release of awareness,
 Atho paññā-vimuttiyā,
and release of discernment.
 Abhabbā te anta-kiriyāya
Incapable of making an end,
 Te ve jāti-jarūpagā. *they'll return to birth & aging again.*
 Ye ca dukkhaṃ pajānanti
While those who do discern suffering,
 Atho dukkhassa sambhavaṃ, *suffering's cause,*
 Yattha ca sabbaso dukkhaṃ Asesaṃ uparujjhati,
and where it totally stops, without trace,
 Tañca maggaṃ pajānanti, *who understand the path,*
 Dukkūpasama-gāmināṃ:
the way to the stilling of suffering:
 Ceto-vimutti-sampannā
They are consummate in release of awareness,
 Atho paññā-vimuttiyā,
and in release of discernment.
 Bhabbā te anta-kiriyāya
Capable of making an end,
 Na te jāti-jarūpagāti.
they won't return to birth & aging ever again.

The Guardian Meditations

Buddhānussati mettā ca
 Asubham maraṇassati,
 Iccimā catur'ārakkhā
 Kātabbā ca vipassanā

*These four meditations—recollection of the Buddha,
 loving-kindness, the foulness of the body,
 and mindfulness of death—are guardians & means of
 insight that should be done.*

Visuddha-dhamma-santāno
 Anuttarāya bodhiyā
 Yogato ca pabodhā ca
 Buddho Buddho'ti ñāyate.

*The Buddha is unfailingly pure. Because of his
 unexcelled Awakening, and because he trains others to
 awaken, he is known as the Awakened/Awakening One.*

Narānara-tiracchāna-
 bheda sattā sukhesino,
 Sabbe pi sukhino hontu
 Sukhitattā ca khemino.

*All living beings—human, non-human, & animal—who
 are searching for happiness: May they all be happy and,
 through their happiness, secure.*

Kesa-lomādi-chavānam
 Ayam'eva samussayo

Kāyo sabbo pi jeguccho

Vaṇṇādito paṭikkulo,

This conglomeration of things from dead bodies, like hair of the head & hair of the body: The body as a whole is disgusting and, in terms of such things as its colors, unclean.

Jivit'indriy'upaccheda-

saṅkhata-maraṇaṃ siyā,

Sabbesaṃ pīdha paṇīnaṃ

Taṇhi dhuvam na jivitaṃ.

Death, the destruction of the faculty of life, will come to all beings. Death is certain, but life is not.

Ten Reflections

Dasa ime bhikkhave dhammā,

Pabbajitena abhiñhaṃ paccavekkhitabba,

Those gone forth should frequently reflect on these ten things.

Katame dasa?

Which ten?

1) Vevaṇṇīyamhi ajjhūpagatoti.

I have left the social order.

2) Parapaṭibaddhā me jīvikāti.

My life needs the support of others.

3) Añño me ākappo karaṇīyoti.

I must change the way I behave.

4) Kacci nu kho me attā sīlato na upavadatitī?

Can I fault myself with regard to the precepts?

5) Kacci nu kho maṃ anuvicca viññū sabrahma-cāri
sīlato na upavadantitī?

*Can my knowledgeable fellows in the holy life, on
close examination, fault me with regard to the
precepts?*

6) Sabbehi me piyehi manāpehi nānā-bhavo vina-
bhāvoti.

*I will grow different, separate from all that is dear &
appealing to me.*

7) Kammassakomhi kamma-dāyādo kamma-yoni
kamma-bandhu kamma-paṭisaraṇo. Yaṃ kammaṃ
karissāmi kalyāṇaṃ vā pāpakaṃ vā tassa dāyādo
bhavissāmīti.

*I am the owner of my actions, heir to my actions, born
of my actions, related through my actions, and live
dependent on my actions. Whatever I do, for good or
for evil, to that will I fall heir.*

8) Katham-bhūtassa me rattin-divā vitipatantitī?

*What am I becoming as the days & the nights fly
past?*

9) Kacci nu kho'haṃ suññāgāre abhiraṃāmīti?

Is there an empty dwelling in which I delight?

10) Atthi nu kho me uttari-manussa-dhammā,
Alam-ariya-ñāṇa-dassana-viseso adhigato,
So'haṃ pacchime kāle sabrahma-cārihi puṭṭho,

Na mañku bhavissāmīti?

Have I attained a superior human state, a truly noble knowledge & vision, such that when my fellows in the holy life ask me near the hour of my death, I will not feel ashamed?

Ime kho bhikkhave dasa dhammā pabbajitena abhiñham paccavekkhitabbāti.

These are the ten things on which those gone forth should frequently reflect.

Ovāda-pāṭimokkha Gāthā

Khanti paramaṃ tapo titikkhā

Nibbānaṃ paramaṃ vadanti buddhā,

Na hi pabbajito parūpaghati

Samaṇo hoti paraṃ viheṭṭhayanto

Patient forbearance is the highest austerity.

Liberation is highest: that's what the Buddhas say.

He is no monk who harms another;

nor a contemplative, he who oppresses another.

Sabba-pāpassa akaraṇaṃ,

Kusalassūpasampadā,

Sacitta-pariyodapanaṃ:

Etam buddhāna-sāsaṇaṃ.

The non-doing of all evil,

The performance of what is skillful,

*The cleansing of one's own mind:
This is the Buddhas' teaching.*

Anūpavādo anūpaghāto
Pāṭimokkhe ca saṁvaro
Mattaññutā ca bhattasmim
Pantañca sayan'āsanam.

Adhicitte ca āyogo:
Etaṁ buddhāna-sāsananti.

*Not reviling, not injuring,
Restraint in line with the monastic code,
Moderation in food,
Dwelling in seclusion,
Devotion to the heightened mind:
This is the Buddhas' teaching.*

The Sublime Attitudes

Ahaṁ sukhito homi—*May I be happy.*
Niddukkho homi—*May I be free from stress & pain.*
Avero homi—*May I be free from animosity.*
Abyāpajjho homi—*May I be free from oppression.*
Anigho homi—*May I be free from trouble.*
Sukhī attānaṁ pariharāmi—*May I look after myself
with ease.*

(METTĀ—GOOD WILL)

Sabbe sattā sukhitā hontu.

May all living beings be happy.

Sabbe sattā averā hontu.

May all living beings be free from animosity.

Sabbe sattā abyāpajjhā hontu.

May all living beings be free from oppression.

Sabbe sattā anīghā hontu.

May all living beings be free from trouble.

Sabbe sattā sukhī attānaṃ pariharantu.

May all living beings look after themselves with ease.

(KARUṆĀ—COMPASSION)

Sabbe sattā sabba-dukkhā pamuccantu.

May all living beings be freed from all stress & pain.

(MUDITĀ—APPRECIATION)

Sabbe sattā laddha-sampattito mā vigacchantu.

May all living beings not be deprived of the good fortune they have attained.

(UPEKKHĀ—EQUANIMITY)

Sabbe sattā kammassakā kamma-dāyādā kamma-yonī kamma-bandhū kamma-paṭisaraṇā.

All living beings are the owners of their actions, heir to their actions, born of their actions, related through their actions, and live dependent on their actions.

Yaṃ kammaṃ karissanti kalyāṇaṃ vā pāpakaṃ vā tassa dāyādā bhavissanti.

Whatever they do, for good or for evil, to that will they fall heir.

* * *

[Sabbe sattā sadā hontu]

Averā sukha-jivino.

*May all beings live happily,
always free from animosity.*

Katam̐ puñña-phalam̐ mayham̐

Sabbe bhāgi bhavantu te.

*May all share in the blessings
springing from the good I have done.*

* * *

[Hotu sabbam̐ sumañgalam̐]

May there be every good blessing.

Rakkhantu sabba-devatā

May the devas protect you.

Sabba-buddhānubhāvena

Through the power of all the Buddhas,

Sotthi hontu nirantaram̐

May you forever be well.

Hotu sabbam̐ sumañgalam̐

May there be every good blessing.

Rakkhantu sabba-devatā

May the devas protect you.

Sabba-dhammānubhāvena

Through the power of all the Dhamma,

Sotthi hontu nirantaram̐

May you forever be well.

Hotu sabbam̐ sumañgalam̐

May there be every good blessing.

Rakkhantu sabba-devatā
May the devas protect you.
 Sabba-saṅghānubhāvena
Through the power of all the Sangha,
 Sotthi hontu nirantaram
May you forever be well.

Dedication of Merit

Puññassidāni katassa Yānaññāni katāni me
 Tesañca bhāgino hontu Sattānantāppamāṇaka.

*May all beings—without limit, without end—
 have a share in the merit just now made,
 and in whatever other merit I have made.*

Ye piyā guṇavantā ca Mayham mātā-pitādayo
 Diṭṭhā me cāpyadiṭṭhā vā Aññe majjhata-verino;

*Those who are dear & kind to me—
 beginning with my mother & father—
 whom I have seen or never seen;
 and others, neutral or hostile;*

Sattā tiṭṭhanti lokasmim Te-bhumma catu-yonikā
 Pañc'eka-catuvokārā Saṃsarantā bhavābhavā:

*beings established in the cosmos—
 the three realms, the four modes of birth,
 with five, one, or four aggregates—
 wandering on from realm to realm:*

Ñātaṃ ye pattidānam-me Anumodantu te sayam
 Ye cimaṃ nappajānanti Devā tesam nivedayum.

*If they know of my dedication of merit,
 may they themselves rejoice,
 And if they do not know,
 may the devas inform them.*

Mayā dinnāna-puññānaṃ Anumodana-hetunā
 Sabbe sattā sadā hontu Averā sukha-jīvino

*By reason of their rejoicing
 in my gift of merit,
 may all beings always live happily,
 free from animosity.*

Khemappadañca pappontu Tesāsā sijjhataṃ subhā.

*May they attain the Serene State,
 and their radiant hopes be fulfilled.*

The Four Dhamma Summaries (Dhammuddesa)

- | | |
|---|---|
| 1. Upaniyati loko,
Addhuvo. | <i>The world is swept away.
It does not endure.</i> |
| 2. Atāṇo loko,
Anabhissaro. | <i>The world offers no shelter.
There is no one in charge.</i> |
| 3. Assako loko,
Sabbam pahāya gamaniyam. | <i>The world has nothing of its own.
One has to pass on,
leaving everything behind.</i> |
| 4. Ūno loko,
Atitto,
Taṇhā dāso. | <i>The world is insufficient,
insatiable,
a slave to craving.</i> |

Even though the mind is intangible, it has influence over the body & all things in the world. It is capable of bringing everything in the world under its control. Still, it isn't so vicious or savage as to lack all sense of good & evil. When a person of good intentions trains the mind to enter correctly into the path of the Buddha's teachings, it will be tractable & quick to learn, developing the wisdom to bring the body, which may be behaving without any principles, back into line. In addition, it can cleanse itself to be bright & clean, free from defilements, able to realize by itself truths that are subtle & profound, bringing dazzling light into this world so dark with blindness.

This is because the true substance of the mind has been, from the very beginning, something bright & clear. But because of the preoccupations that have seeped into it and clouded it, the brightness of the mind has been temporarily darkened, making the world dark as well. If the mind were originally dark, there probably wouldn't be anyone able to cleanse it to the point where it could give rise to the light of discernment at all.

So whether the world is to be dark or bright, whether it is to experience well-being or suffering, depends on the mind of each individual. We as individuals should thus first train our own minds well, and then train the minds of others. The world will then be free from turmoil.

—Phra Ajaan Thate Desaraṇsī

Refuge

(LEADER): Handa mayam buddhassa bhagavato
pubba-bhāga-nama-kāram karoma se:

*Now let us chant the preliminary passage in homage to the
Awakened One, the Blessed One:*

(ALL): [Namo tassa] bhagavato arahato samma-
sambuddhassa. (Three times)

*Homage to the Blessed One, the Worthy One,
the Rightly Self-awakened One.*

(LEADER): Handa mayam saraṇa-gamana-pāṭham
bhaṇāma se:

(ALL):

Buddham saraṇam gacchāmi.

I go to the Buddha for refuge.

Dhammam saraṇam gacchāmi.

I go to the Dhamma for refuge.

Saṅgham saraṇam gacchāmi.

I go to the Saṅgha for refuge.

Dutiyampi buddham saraṇam gacchāmi.

A second time, I go to the Buddha for refuge.

Dutiyampi dhammam saraṇam gacchāmi.

A second time, I go to the Dhamma for refuge.

Dutiyampi saṅgham saraṇam gacchāmi.

A second time, I go to the Saṅgha for refuge.

Tatīyampi buddham saraṇam gacchāmi.

A third time, I go to the Buddha for refuge.

Tatīyampi dhammam saraṇam gacchāmi.

A third time, I go to the Dhamma for refuge.

Tatīyampi saṅgham saraṇam gacchāmi.

A third time, I go to the Saṅgha for refuge.

(LEADER): Handa mayaṃ sacca-kiriya gāthāyo
bhaṇāma se:

(ALL):

N'atthi me saraṇaṃ aṇṇaṃ

Buddho me saraṇaṃ varaṃ

Etena sacca-vajjena Sotthi me hotu sabbadā.

I have no other refuge,

The Buddha is my formeost refuge.

Through the speaking of this truth, may I be blessed always.

N'atthi me saraṇaṃ aṇṇaṃ

Dhammo me saraṇaṃ varaṃ

Etena sacca-vajjena Sotthi me hotu sabbadā.

I have no other refuge,

The Dhamma is my formeost refuge.

Through the speaking of this truth, may I be blessed always.

N'atthi me saraṇaṃ aṇṇaṃ

Saṅgho me saraṇaṃ varaṃ

Etena sacca-vajjena Sotthi me hotu sabbadā.

I have no other refuge,

The Saṅgha is my formeost refuge.

Through the speaking of this truth, may I be blessed always.

(LEADER): Handa mayaṃ mahā-kāruṇikonāti-ādikā-
gāthāyo bhaṇāma se:

(ALL):

Mahā-kāruṇiko nātho Atthāya sabba-pāṇinaṃ

Pūretvā pāramī sabbā Patto sambodhim-uttamaṃ.

Etena sacca-vajjena Mā hontu sabbupaddavā.

(The Buddha), our protector, with great compassion,

For the welfare of all beings,

Having fulfilled all the perfections,

Attained the highest self-awakening.

Through the speaking of this truth, may all troubles cease to be.

Mahā-kāruṇiko nātho Hitāya sabba-pāṇinaṃ

Pūretvā pāramī sabbā Patto sambodhim-uttamaṃ.

Etena sacca-vajjena Mā hontu sabbupaddavā.

(The Buddha), our protector, with great compassion,

For the benefit of all beings,

Having fulfilled all the perfections,

Attained the highest self-awakening.

Through the power of this truth, may all troubles cease to be.

Mahā-kāruṇiko nātho Sukhāya sabba-pāṇinaṃ

Pūretvā pāramī sabbā Patto sambodhim-uttamaṃ.

Etena sacca-vajjena Mā hontu sabbupaddavā.

(The Buddha), our protector, with great compassion,

For the happiness of all beings,

Having fulfilled all the perfections,

Attained the highest self-awakening.

Through the power of this truth, may all troubles cease to be.

(LEADER): Handa mayaṃ khemākhema-saraṇa-
gamana-paridīpikā-gāthāyo bhaṇāma se:

(ALL):

Bahuṃ ve saraṇaṃ yanti

Pabbatāni vanāni ca,

Ārāma-rukka-cetyāni

Manussā bhaya-tajjitā.

Many are those who go for refuge

to mountains, forests,

Parks, trees, & shrines:

People threatened with danger.

N'etaṃ kho saraṇaṃ khemaṃ

N'etaṃ saraṇaṃ-uttamaṃ,

N'etaṃ saraṇam-āgama,
 Sabba-dukkhā pamuccati.

*That is not the secure refuge,
 That is not the highest refuge,
 That is not the refuge, having gone to which,
 One gains release from all suffering.*

Yo ca buddhañca dhammañca
 Saṅghañca saraṇam gato,
 Cāttāri ariya-saccāni
 Sammappaññāya passati:

*But a person who, having gone to the Buddha,
 Dhamma, & Saṅgha for refuge,
 Sees the four Noble Truths
 with right discernment:*

Dukkham dukkha-samuppādam,
 Dukkhasa ca atikkamaṃ,
 Ariyañc'aṭṭhaṅgikaṃ maggaṃ,
 Dukkhūpasama-gāminaṃ.

*Stress, the cause of stress,
 The transcending of stress,
 And the Noble Eightfold Path,
 The way to the stilling of stress.*

Etaṃ kho saraṇam khemaṃ
 Etaṃ saraṇam-uttamaṃ,
 Etaṃ saraṇam-āgama,
 Sabba-dukkhā pamuccati.

*That is the secure refuge,
 That is the highest refuge,
 That is the refuge, having gone to which,
 One gains release from all suffering.*

Discourses

Dhamma-cakkappavattana Sutta

The Discourse on Setting the Wheel of Dhamma in Motion

[Evam-me sutam,] Ekam samayaṃ Bhagavā,

Bārāṇasiyaṃ viharati isipatane migadāye.

Tatra kho Bhagavā pañca-vaggiye bhikkhū āmantesi.

I have heard that on one occasion the Blessed One was staying at Varanasi in the Game Refuge at Isipatana. There he addressed the group of five monks:

“Dveme bhikkhave antā pabbajitena na sevitabbā,

“There are these two extremes that are not to be indulged in by one who has gone forth—

Yo cāyaṃ kāmesu kāma-sukhallikānuyogo,

Hīno gammo pothujjaniko anariyo anattha-saṇhito,

That which is devoted to sensual pleasure in sensual objects: base, vulgar, common, ignoble, unprofitable;

Yo cāyaṃ atta-kilamathānuyogo,

Dukkho anariyo anattha-saṇhito.

and that which is devoted to self-affliction: painful, ignoble, unprofitable.

Ete te bhikkhave ubho ante anupagamma,

Majjhimā paṭipadā tathāgatena abhisambuddhā,

Cakkhu-karaṇī ñāṇa-karaṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

Avoiding both of these extremes, the middle way realized by the Tathagata—producing vision, producing knowledge—leads to calm, to direct knowledge, to self-awakening, to Liberation.

Katamā ca sā bhikkhave majjhimā paṭipadā

tathāgatena abhisambuddhā,

Cakkhu-karaṇī ñāṇa-karaṇī upasamāya abhiññāya
sambodhāya nibbānāya saṁvattati.

And what is the middle way realized by the Tathagata that—producing vision, producing knowledge—leads to calm, to direct knowledge, to self-awakening, to Unbinding?

Ayam-eva ariyo aṭṭhaṅgiko maggo,
Seyyathidaṁ, Sammā-diṭṭhi sammā-saṅkappo,
Sammā-vācā sammā-kammanto sammā-ājīvo,
Sammā-vāyāmo sammā-sati sammā-samādhi.

Precisely this Noble Eightfold Path: right view, right aspiration, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

Ayaṁ kho sā bhikkhave majjhimā paṭipadā
tathāgatena abhisambuddhā,
Cakkhu-karaṇī ñāṇa-karaṇī upasamāya abhiññāya
sambodhāya nibbānāya saṁvattati.

This is the middle way realized by the Tathagata that—producing vision, producing knowledge—leads to calm, to direct knowledge, to self-awakening, to Liberation.

Idaṁ kho pana bhikkhave dukkhaṁ ariya-saccaṁ,
Now this, monks, is the noble truth of stress:

Jātipi dukkhā jarāpi dukkhā maraṇampi dukkhaṁ,
Birth is stressful, ageing is stressful, death is stressful,

Soka-parideva-dukkha-domanassupāyāsāpi dukkhā,
Sorrow, lamentation, pain, distress, & despair are stressful,

Appiyehi sampayogo dukkho piyehi vippayogo
dukkho yamp'icchaṁ na labhati tampi dukkhaṁ,

Association with things disliked is stressful, separation from things liked is stressful, not getting what one wants is stressful,

Saṅkhittena pañcupādānakkhandhā dukkhā.

In short, the five aggregates for clinging are stressful.

Idaṃ kho pana bhikkhave dukkha-samudayo ariya-saccaṃ,

And this, monks, is the noble truth of the origination of stress:

Yāyaṃ taṇhā ponobbhavikā nandi-rāga-sahagatā
tatra tatrābhinandini,

Seyyathidaṃ,

Kāma-taṇhā bhava-taṇhā vibhava-taṇhā,

the craving that makes for further becoming—accompanied by passion & delight, relishing now here & now there—i.e., craving for sensual pleasure, craving for becoming, craving for non-becoming.

Idaṃ kho pana bhikkhave dukkha-nirodho ariya-saccaṃ,

And this, monks, is the noble truth of the stopping of stress:

Yo tassā yeva taṇhāya asesavirāga-nirodho cāgo
paṭinissaggo mutti anālayo,

the remainderless fading & stopping, renunciation, relinquishment, release, & letting go of that very craving.

Idaṃ kho pana bhikkhave dukkha-nirodha-gāmini-
paṭipadā ariya-saccaṃ,

And this, monks, is the noble truth of the way of practice leading to the stopping of stress:

Ayam-eva ariyo aṭṭhaṅgiko maggo,

Seyyathidaṃ, Sammā-diṭṭhi sammā-saṅkappo,

Sammā-vācā sammā-kammanto sammā-ājīvo,

Sammā-vāyāmo sammā-sati sammā-samādhi.

precisely this Noble Eightfold Path—right view, right aspiration, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

Idaṃ dukkhaṃ ariya-saccanti me bhikkhave,
 Pubbe ananussutesu dhammesu,
 Cakkhum udapādi ñāṇaṃ udapādi paññā udapādi
 vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of stress.'

Taṃ kho pan'idaṃ dukkhaṃ ariya-saccaṃ
 pariññeyyanti me bhikkhave,
 Pubbe ananussutesu dhammesu,
 Cakkhum udapādi ñāṇaṃ udapādi paññā udapādi
 vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of stress is to be comprehended.'

Taṃ kho pan'idaṃ dukkhaṃ ariya-saccaṃ
 pariññātanti me bhikkhave,
 Pubbe ananussutesu dhammesu,
 Cakkhum udapādi ñāṇaṃ udapādi paññā udapādi
 vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of stress has been comprehended.'

Idaṃ dukkha-samudayo ariya-saccanti me
 bhikkhave, Pubbe ananussutesu dhammesu,
 Cakkhum udapādi ñāṇaṃ udapādi paññā udapādi
 vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of the origination of stress.'

Taṃ kho paṇ'idaṃ dukkha-samudayo ariya-saccam
pahātabbanti me bhikkhave,
Pubbe ananussutesu dhammesu,
Cakkhum udapādi ñāṇam udapādi paññā udapādi
vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of the origination of stress is to be abandoned.'

Taṃ kho paṇ'idaṃ dukkha-samudayo ariya-saccam
pahīnanti me bhikkhave,
Pubbe ananussutesu dhammesu,
Cakkhum udapādi ñāṇam udapādi paññā udapādi
vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of the origination of stress has been abandoned.'

Idaṃ dukkha-nirodho ariya-saccanti me bhikkhave,
Pubbe ananussutesu dhammesu,
Cakkhum udapādi ñāṇam udapādi paññā udapādi
vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of the stopping of stress.'

Taṃ kho paṇ'idaṃ dukkha-nirodho ariya-saccam
sacchikātabbanti me bhikkhave,
Pubbe ananussutesu dhammesu,

Cakkhum udapādi ñāṇaṃ udapādi paññā udapādi
vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of the stopping of stress is to be directly experienced.'

Taṃ kho paṇ'idaṃ dukkha-nirodho ariya-saccaṃ
sacchikatanti me bhikkhave,

Pubbe ananussutesu dhammesu,

Cakkhum udapādi ñāṇaṃ udapādi paññā udapādi
vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of the stopping of stress has been directly experienced.'

Idaṃ dukkha-nirodha-gāmini-paṭipadā ariya-saccanti
me bhikkhave, Pubbe ananussutesu dhammesu,
Cakkhum udapādi ñāṇaṃ udapādi paññā udapādi
vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of the way of practice leading to the stopping of stress.'

Taṃ kho paṇ'idaṃ dukkha-nirodha-gāmini-paṭipadā
ariya-saccaṃ bhāvetabbanti me bhikkhave,

Pubbe ananussutesu dhammesu,

Cakkhum udapādi ñāṇaṃ udapādi paññā udapādi
vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of the way of practice leading to the stopping of stress is to be developed.'

Taṃ kho paṇ'idam dukkha-nirodha-gāmini-paṭipadā
 ariya-saccam bhāvitanti me bhikkhave,
 Pubbe ananussutesu dhammesu,
 Cakkhum udapādi ñāṇam udapādi paññā udapādi
 vijjā udapādi āloko udapādi.

*Vision arose, insight arose, discernment arose, knowledge arose, illumination
 arose within me with regard to things never heard before: 'This noble truth
 of the way of practice leading to the stopping of stress has been developed.'*

Yāvakiṇa me bhikkhave imesu catūsu ariya-
 saccesu,
 Evan-ti-parivaṭṭam dvādas'ākāram yathābhūtam
 ñāṇa-dassanam na suvisuddham ahosi,
 Neva tāvāham bhikkhave sadevake loke samārake
 sabrahmake,
 Sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya,
 Anuttaram sammā-sambodhim abhisambuddho
 paccaññāsim.

*And, monks, as long as this knowledge & vision of mine—with its three
 rounds & twelve permutations concerning these four noble truths as they
 actually are—was not pure, I did not claim to have directly awakened to the
 right self-awakening unexcelled in the cosmos with its deities, Maras, &
 Brahmas, with its contemplatives & priests, its royalty & common people.*

Yato ca kho me bhikkhave imesu catūsu ariya-
 saccesu,
 Evan-ti-parivaṭṭam dvādas'ākāram yathābhūtam
 ñāṇa-dassanam suvisuddham ahosi,
 Athāham bhikkhave sadevake loke samārake
 sabrahmake,

Sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya,
Anuttaram sammā-sambodhim abhisambuddho
paccaññāsim.

But as soon as this knowledge & vision of mine—with its three rounds & twelve permutations concerning these four noble truths as they actually are—was truly pure, then I did claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its deities, Maras, & Brahmas, with its contemplatives & priests, its royalty & commonfolk.

Ñāṇaṇca pana me dassanam udapādi,
Akuppā me vimutti, Ayam-antimā jāti,
N'atthidāni punabbhavoti."

The knowledge & vision arose in me: 'Unprovoked is my release. This is the last birth. There is now no further becoming.'"

Idam-avoca Bhagavā,
Attamanā pañca-vaggiyā bhikkhū Bhagavato
bhāsitaṃ abhinandum.

That is what the Blessed One said. Glad at heart, the group of five monks delighted at his words.

Imasmiṇca pana veyyā-karaṇasmim bhaññamāne,
Ayasmato Koṇḍañña virajaṃ vītamalaṃ dhamma-
cakkhum udapādi,

And while this explanation was being given, there arose to Ven. Kondaṇṇa the dustless, stainless Dhamma eye:

Yaṅkiñci samudaya-dhammaṃ sabban-taṃ nirodha-
dhammanti.

"Whatever is subject to origination is all subject to cessation."

Pavattite ca Bhagavatā dhamma-cakke,
Bhummā devā saddamanussāvesum,

Now when the Blessed One had set the Wheel of Dhamma in motion, the earth deities cried out:

“Etam-Bhagavatā Bārāṇasiyaṃ isipatane migadāye
anuttaraṃ dhamma-cakkaṃ pavattitaṃ,
Appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena
vā mārena vā brahmunā vā kenaci vā lokasminti.”

“At Varanasi, in the Game Refuge at Isipatana, the Blessed One has set in motion the unexcelled Wheel of Dhamma that cannot be stopped by priest or contemplative, deity, Māra, Brahma, or anyone at all in the cosmos.”

Bhummānaṃ devānaṃ saddaṃ sutvā,
Cātummahārājikā devā saddamanussāvesuṃ.

On hearing the earth deities’ cry, the deities of the Heaven of the Four Kings took up the cry.

Cātummahārājikānaṃ devānaṃ saddaṃ sutvā,
Tāvatiṃsā devā saddamanussāvesuṃ.

On hearing the cry of the deities of the Heaven of the Four Kings, the deities of the Heaven of the Thirty-three took up the cry.

Tāvatiṃsānaṃ devānaṃ saddaṃ sutvā,
Yāmā devā saddamanussāvesuṃ.

On hearing the cry of the deities of the Heaven of the Thirty-three, the Yama deities took up the cry.

Yāmānaṃ devānaṃ saddaṃ sutvā,
Tusitā devā saddamanussāvesuṃ.

On hearing the cry of the Yama deities, the Tusita deities took up the cry.

Tusitānaṃ devānaṃ saddaṃ sutvā,
Nimmānaratī devā saddamanussāvesuṃ.

On hearing the cry of the Tusita deities, the Nimmanarati deities took up the cry.

Nimmānaratīnaṃ devānaṃ saddaṃ sutvā,
Paranimmita-vasavattī devā saddamanussāvesuṃ.

On hearing the cry of the Nimmanarati deities, the Paranimmita-vasavatti deities took up the cry.

Paranimmita-vasavattīnaṃ devānaṃ saddaṃ sutvā,
Brahma-kāyikā devā saddamanussāvesuṃ,

*On hearing the cry of the Paranimmita-vasavatti deities, the deities of
Brahma's retinue took up the cry:*

“Etam-Bhagavatā Bārāṇasiyaṃ isipatane migadāye
anuttaraṃ dhamma-cakkaṃ pavattitaṃ,
Appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena
vā mārena vā brahmunā vā kenaci vā lokasminti.”

*“At Varanasi, in the Game Refuge at Isipatana, the Blessed One has set in
motion the unexcelled Wheel of Dhamma that cannot be stopped by priest or
contemplative, deity, Māra, Brahma, or anyone at all in the cosmos.”*

Itiha tena khaṇena tena muhuttaṇa,
Yāva brahma-lokā saddo abbhuggacchi.

So in that moment, that instant, the cry shot right up to the Brahma world.

Ayañca dasa-sahassī loka-dhātu,

Saṅkampi sampakampi sampavedhi,

And this ten-thousandfold cosmos shivered & quivered & quaked,

Appamaṇo ca oḷāro obhāso loka pāturahosi,

Atikkammeva devānaṃ devānubhāvaṃ.

*while a great, measureless radiance appeared in the cosmos, surpassing the
effulgence of the deities.*

Atha kho Bhagavā udānaṃ udānesi,

“Aññāsi vata bho Koṇḍañño,

Aññāsi vata bho Koṇḍaññoti.”

*Then the Blessed One exclaimed: “So you really know, Kondañña? So you
really know?”*

Itihidaṃ āyasmato Koṇḍaññassa,

Añña-koṇḍañño'tveva nāmaṃ, ahoṣīti.

*And that is how Ven. Kondañña acquired the name Añña-Kondañña—
Kondañña who knows.*

Anatta-lakkhaṇa Sutta

The Discourse on the Not-self Characteristic

[Evam-me sutam,] Ekaṃ samayaṃ Bhagavā,
Bārāṇasiyaṃ viharati isipatane migadāye.

Tatra kho Bhagavā pañca-vaggiye bhikkhū āmantesi.

I have heard that on one occasion the Blessed One was staying at Varanasi in the Game Refuge at Isipatana. There he addressed the group of five monks:

“Rūpaṃ bhikkhave anattā.

Rūpaṃ hidam bhikkhave attā abhavissa,

Nayidaṃ rūpaṃ ābādhāya saṃvatteyya,

Labbhetha ca rūpe,

Evam me rūpaṃ hotu evam me rūpaṃ mā ahoṣi.

“The body, monks, is not self. If the body were the self, this body would not lend itself to dis-ease. It would be possible (to say) with regard to the body, ‘Let my body be thus. Let my body not be thus.’

Yasmā ca kho bhikkhave rūpaṃ anattā,

Tasmā rūpaṃ ābādhāya saṃvattati,

Na ca labbhati rūpe,

Evam me rūpaṃ hotu evam me rūpaṃ mā ahoṣi.

But precisely because the body is not self, the body lends itself to dis-ease. And it is not possible (to say) with regard to the body, ‘Let my body be thus. Let my body not be thus.’

Vedanā anattā.

Vedanā ca hidam bhikkhave attā abhavissa,

Nayidaṃ vedanā ābādhāya saṃvatteyya,

Labbhetha ca vedanāya,

Evam me vedanā hotu evam me vedanā mā ahoṣi.

Feeling is not self. If feeling were the self, this feeling would not lend itself to dis-ease. It would be possible (to say) with regard to feeling, 'Let my feeling be thus. Let my feeling not be thus.'

Yasmā ca kho bhikkhave vedanā anattā,

Tasmā vedanā ābādhāya saṁvattati,

Na ca labbhati vedanāya,

Evam me vedanā hotu evam me vedanā mā ahoṣīti.

But precisely because feeling is not self, feeling lends itself to dis-ease. And it is not possible (to say) with regard to feeling, 'Let my feeling be thus. Let my feeling not be thus.'

Saññā anattā.

Saññā ca hidaṁ bhikkhave attā abhavissa,

Nayidaṁ saññā ābādhāya saṁvatteyya,

Labbhetha ca saññāya,

Evam me saññā hotu evam me saññā mā ahoṣīti.

Perception is not self. If perception were the self, this perception would not lend itself to dis-ease. It would be possible (to say) with regard to perception, 'Let my perception be thus. Let my perception not be thus.'

Yasmā ca kho bhikkhave saññā anattā,

Tasmā saññā ābādhāya saṁvattati,

Na ca labbhati saññāya,

Evam me saññā hotu evam me saññā mā ahoṣīti.

But precisely because perception is not self, perception lends itself to dis-ease. And it is not possible (to say) with regard to perception, 'Let my perception be thus. Let my perception not be thus.'

Saṅkhārā anattā.

Saṅkhārā ca hidaṁ bhikkhave attā abhavissaṃsu,

Nayidaṁ saṅkhārā ābādhāya saṁvatteyyum,

Labbhetha ca saṅkhāresu,

Evam me saṅkhārā hontu evam me saṅkhārā mā
ahesunti.

Mental processes are not self. If mental processes were the self, these mental processes would not lend themselves to dis-ease. It would be possible (to say) with regard to mental processes, 'Let my mental processes be thus. Let my mental processes not be thus.'

Yasmā ca kho bhikkhave saṅkhārā anattā,
Tasmā saṅkhārā ābādhāya saṁvattanti,
Na ca labbhati saṅkhāresu,
Evam me saṅkhārā hontu evam me saṅkhārā mā
ahesunti.

But precisely because mental processes are not self, mental processes lend themselves to dis-ease. And it is not possible (to say) with regard to mental processes, 'Let my mental processes be thus. Let my mental processes not be thus.'

Viññāṇam anattā.
Viññāṇaṅca idaṁ bhikkhave attā abhavissa,
Nayidaṁ viññāṇam ābādhāya saṁvatteyya,
Labbhetha ca viññāṇe,
Evam me viññāṇam hotu evam me viññāṇam mā
ahosīti.

Consciousness is not self. If consciousness were the self, this consciousness would not lend itself to dis-ease. It would be possible (to say) with regard to consciousness, 'Let my consciousness be thus. Let my consciousness not be thus.'

Yasmā ca kho bhikkhave viññāṇam anattā,
Tasmā viññāṇam ābādhāya saṁvattati,
Na ca labbhati viññāṇe,
Evam me viññāṇam hotu evam me viññāṇam mā
ahosīti.

But precisely because consciousness is not self, consciousness lends itself to dis-ease. And it is not possible (to say) with regard to consciousness, ‘Let my consciousness be thus. Let my consciousness not be thus.’

Taṃ kiṃ maññatha bhikkhave rūpaṃ niccaṃ vā aniccaṃ vāti.”

How do you construe thus, monks—Is the body constant or inconstant?”

“Aniccaṃ bhante.”

“Inconstant, lord.”

“Yaṃ-panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti.”

“And is that which is inconstant easeful or stressful?”

“Dukkhaṃ bhante.”

“Stressful, lord.”

“Yaṃ-panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, Kallaṃ nu taṃ samanupassitum,

Etaṃ mama eso’ham-asmi eso me attāti.”

“And is it fitting to regard what is inconstant, stressful, subject to change as: ‘This is mine. This is my self. This is what I am’?”

“No hetam bhante.”

“No, lord.”

“Taṃ kiṃ maññatha bhikkhave vedanā niccā vā aniccā vāti.”

“How do you construe thus, monks—Is feeling constant or inconstant?”

“Aniccā bhante.”

“Inconstant, lord.”

“Yaṃ-panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti.”

And is that which is inconstant easeful or stressful?

“Dukkhaṃ bhante.”

“Stressful, lord.”

“Yaṃ-panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, Kallaṃ nu taṃ samanupassitum,

Etam mama eso'ham-asmi eso me attāti."

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No hetam bhante."

"No, lord."

"Tam kim maññatha bhikkhave saññā niccā vā aniccā vāti."

"How do you construe thus, monks—Is perception constant or inconstant?"

"Aniccā bhante."

"Inconstant, lord."

"Yam-panāniccam dukkham vā tam sukham vāti."

"And is that which is inconstant easeful or stressful?"

"Dukkham bhante."

"Stressful, lord."

"Yam-panāniccam dukkham vipariṇāma-dhammam,
Kallam nu tam samanupassitum,

Etam mama eso'ham-asmi eso me attāti."

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No hetam bhante."

"No, lord."

"Tam kim maññatha bhikkhave saṅkhārā niccā vā
aniccā vāti."

"How do you construe thus, monks—Are mental processes constant or inconstant?"

"Aniccā bhante."

"Inconstant, lord."

"Yam-panāniccam dukkham vā tam sukham vāti."

"And is that which is inconstant easeful or stressful?"

“Dukkhaṃ bhante.”

“Stressful, lord.”

“Yaṃ-panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ,
Kallaṃ nu taṃ samanupassitum,
Etaṃ mama eso’ham-asmi eso me attāti.”

“And is it fitting to regard what is inconstant, stressful, subject to change as: ‘This is mine. This is my self. This is what I am’?”

“No hetāṃ bhante.”

“No, lord.”

“Taṃ kiṃ maññatha bhikkhave viññāṇaṃ niccaṃ vā
aniccaṃ vāti.”

“How do you construe thus, monks—Is consciousness constant or inconstant?”

“Aniccaṃ bhante.”

“Inconstant, lord.”

“Yaṃ-panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti.”

“And is that which is inconstant easeful or stressful?”

“Dukkhaṃ bhante.”

“Stressful, lord.”

“Yaṃ-panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ,
Kallaṃ nu taṃ samanupassitum,
Etaṃ mama eso’ham-asmi eso me attāti.”

“And is it fitting to regard what is inconstant, stressful, subject to change as: ‘This is mine. This is my self. This is what I am’?”

“No hetāṃ bhante.”

“No, lord.”

“Tasmātiha bhikkhave yaṅkiñci rūpaṃ atitānāgata-
paccuppannaṃ,
Ajjhattaṃ vā bahiddhā vā,
Oḷārikaṃ vā sukhumāṃ vā,

Hīnaṃ vā paṇītaṃ vā, Yandūre santike vā,
Sabbam rūpaṃ,

Thus, monks, any body whatsoever—past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every body—

Netam mama neso'ham-asmi na meso attāti,
Evam-etam yathābhūtaṃ sammappaññāya
daṭṭhabbam.

is to be seen as it actually is with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

Yā kāci vedanā atitānāgata-paccuppannā,
Ajjhattā vā bahiddhā vā,
Olārikā vā sukhumā vā,
Hīnā vā paṇītā vā, Yā dūre santike vā,
Sabbā vedanā,

Any feeling whatsoever—past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every feeling—

Netam mama neso'ham-asmi na meso attāti,
Evam-etam yathābhūtaṃ sammappaññāya
daṭṭhabbam.

is to be seen as it actually is with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

Yā kāci saññā atitānāgata-paccuppannā,
Ajjhattā vā bahiddhā vā,
Olārikā vā sukhumā vā,
Hīnā vā paṇītā vā, Yā dūre santike vā,
Sabbā saññā,

Any perception whatsoever—past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every perception—

Netam mama neso'ham-asmi na meso attāti,

Evam-etaṃ yathābhūtaṃ sammappaññāya
daṭṭhabbaṃ.

is to be seen as it actually is with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

Ye keci saṅkhārā atītānāgata-paccuppannā,
Ajjhattā vā bahiddhā vā,
Oḷārikā vā sukhumā vā,
Hīnā vā paṇītā vā, Ye dūre santike vā,
Sabbe saṅkhārā,

Any mental processes whatsoever—past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: all mental processes—

Netam mama neso'ham-asmi na meso attāti,
Evam-etaṃ yathābhūtaṃ sammappaññāya
daṭṭhabbaṃ.

are to be seen as they actually are with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

Yaṅkiñci viññāṇaṃ atītānāgata-paccuppannaṃ,
Ajjhattaṃ vā bahiddhā vā,
Oḷārikaṃ vā sukhumaṃ vā,
Hīnaṃ vā paṇītaṃ vā, Yandūre santike vā,
Sabbam viññāṇaṃ,

Any consciousness whatsoever—past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every consciousness—

Netam mama neso'ham-asmi na meso attāti,
Evam-etaṃ yathābhūtaṃ sammappaññāya
daṭṭhabbaṃ.

is to be seen as it actually is with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

Evaṃ passam bhikkhave sutavā ariya-sāvako,
 Rūpasmim pi nibbindati,
 Vedanāya pi nibbindati,
 Saññāya pi nibbindati,
 Saṅkhāresu pi nibbindati,
 Viññāṇasmim pi nibbindati.

Seeing thus, the instructed Noble disciple grows disenchanted with the body, disenchanted with feeling, disenchanted with perception, disenchanted with mental processes, & disenchanted with consciousness.

Nibbindam virajjati, Virāgā vimuccati,
 Disenchanted, he becomes dispassionate. Through dispassion, he is released.
 Vimuttasmim vimuttam-iti ñāṇam hoti,

Khīṇa jāti, Vusitam brahma-cariyam,
 Kataṃ karaṇīyam, Nāparam itthattāyāti pajānātīti.”
 With release, there is the knowledge, ‘Released.’ He discerns that, ‘Birth is depleted, the holy life fulfilled, the task done. There is nothing further for this world.’

Idam-avoca Bhagavā,
 Attamanā pañca-vaggiyā bhikkhū Bhagavato
 bhāsitam abhinandum.

That is what the Blessed One said. Glad at heart, the group of five monks delighted at his words.

Imasmiṅca pana veyyā-karaṇasmim bhaññamāne,
 Pañca-vaggiyānam bhikkhūnam anupādāya,
 Āsavehi cittāni vimuccimsūti.

And while this explanation was being given, the hearts of the group of five monks, through lack of clinging, were released from the mental effluents.

Aditta-pariyāya Sutta

The Fire Discourse

[Evam-me sutam,] Ekaṃ samayaṃ Bhagavā,
Gayāyaṃ viharati gayāsise,
Saddhiṃ bhikkhu-sahassena,
Tatra kho Bhagavā bhikkhū āmantesi.

I have heard that on one occasion the Blessed One was staying in Gaya, at Gaya Head, with 1,000 monks. There he addressed the monks:

“Sabbam bhikkhave ādittam,
Kiñca bhikkhave sabbam ādittam.
Cakkhum bhikkhave ādittam,
Rūpā ādittā,
Cakkhu-viññāṇam ādittam,
Cakkhu-samphasso āditto,

“Monks, the All is aflame. What All is aflame? The eye is aflame. Forms are aflame. Consciousness at the eye is aflame. Contact at the eye is aflame.

Yamp’idaṃ cakkhu-samphassa-paccayā uppajjati vedayitam,

*Sukham vā dukkham vā adukkham-asukham vā,
Tampi ādittam.*

And whatever there is that arises in dependence on contact at the eye, experienced as pleasure, pain, or neither-pleasure-nor-pain, that too is aflame.

Kena ādittam. Aflame with what?

*Adittam rāg’agginā dos’agginā moh’agginā,
Adittam jātiyā jarā-maraṇena,*

Sokehi paridevehi dukkhehi domanassehi upāyāsehi
ādittanti vadāmi.

*Aflame with the fire of passion, the fire of aversion, the fire of delusion.
Aflame, I tell you, with birth, ageing, & death, with sorrows, lamentations,
pains, distresses, & despairs.*

Sotaṃ ādittaṃ,

Saddā ādittā,

Sota-viññāṇaṃ ādittaṃ,

Sota-samphasso āditto,

*The ear is aflame. Sounds are aflame. Consciousness at the ear is aflame.
Contact at the ear is aflame.*

Yamp'idaṃ sota-samphassa-paccayā uppajjati
vedayitaṃ,

Sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā,

Tampi ādittaṃ.

*And whatever there is that arises in dependence on contact at the ear,
experienced as pleasure, pain, or neither-pleasure-nor-pain, that too is
aflame.*

Kena ādittaṃ. *Aflame with what?*

Adittaṃ rāg'agginā dos'agginā moh'agginā,

Ādittaṃ jātiyā jarā-maraṇena,

Sokehi paridevehi dukkhehi domanassehi upāyāsehi
ādittanti vadāmi.

*Aflame with the fire of passion, the fire of aversion, the fire of delusion.
Aflame, I tell you, with birth, ageing, & death, with sorrows, lamentations,
pains, distresses, & despairs.*

Ghānaṃ ādittaṃ,

Gandhā ādittā,

Ghāna-viññāṇaṃ ādittaṃ,

Ghāna-samphasso āditto,

*The nose is aflame. Odors are aflame. Consciousness at the nose is aflame.
Contact at the nose is aflame.*

Yamp'idaṃ ghāna-samphassa-paccayā uppajjati
vedayitaṃ,

Sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā,
Tampi ādittaṃ.

*And whatever there is that arises in dependence on contact at the nose,
experienced as pleasure, pain, or neither-pleasure-nor-pain, that too is
aflame.*

Kena ādittaṃ. *Aflame with what?*

Adittaṃ rāg'agginā dos'agginā moh'agginā,

Adittaṃ jātiyā jarā-maraṇena,

Sokehi paridevehi dukkhehi domanassehi upāyāsehi
ādittanti vadāmi.

*Aflame with the fire of passion, the fire of aversion, the fire of delusion.
Aflame, I tell you, with birth, ageing, & death, with sorrows, lamentations,
pains, distresses, & despairs.*

Jivhā ādittā,

Rasā ādittā,

Jivhā-viññāṇaṃ ādittaṃ,

Jivhā-samphasso āditto,

*The tongue is aflame. Flavors are aflame. Consciousness at the tongue is
aflame. Contact at the tongue is aflame.*

Yamp'idaṃ jivhā-samphassa-paccayā uppajjati
vedayitaṃ,

Sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā,
Tampi ādittaṃ.

And whatever there is that arises in dependence on contact at the tongue, experienced as pleasure, pain, or neither-pleasure-nor-pain, that too is aflame.

Kena ādittam. *Aflame with what?*

Ādittam rāg'agginā dos'agginā moh'agginā,

Ādittam jātiyā jarā-maraṇena,

Sokehi paridevehi dukkhehi domanassehi upāyāsehi
ādittanti vadāmi.

Aflame with the fire of passion, the fire of aversion, the fire of delusion.

Aflame, I tell you, with birth, ageing, & death, with sorrows, lamentations, pains, distresses, & despairs.

Kāyo āditto,

Phoṭṭhabbā ādittā,

Kāya-viññāṇam ādittam,

Kāya-samphasso āditto,

The body is aflame. Tactile sensations are aflame. Consciousness at the body is aflame. Contact at the body is aflame.

Yamp'idaṁ kāya-samphassa-paccayā uppajjati
vedayitam,

Sukham vā dukkham vā adukkham-asukham vā,

Tampi ādittam.

And whatever there is that arises in dependence on contact at the body, experienced as pleasure, pain, or neither-pleasure-nor-pain, that too is aflame.

Kena ādittam. *Aflame with what?*

Ādittam rāg'agginā dos'agginā moh'agginā,

Ādittam jātiyā jarā-maraṇena,

Sokehi paridevehi dukkhehi domanassehi upāyāsehi
ādittanti vadāmi.

*Aflame with the fire of passion, the fire of aversion, the fire of delusion.
Aflame, I tell you, with birth, ageing, & death, with sorrows, lamentations,
pains, distresses, & despairs.*

Mano āditto,

Dhammā ādittā,

Mano-viññāṇaṃ ādittaṃ,

Mano-samphasso āditto,

*The intellect is aflame. Ideas are aflame. Consciousness at the intellect is
aflame. Contact at the intellect is aflame.*

Yamp'idaṃ mano-samphassa-paccayā uppajjati
vedayitaṃ,

Sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā,

Tampi ādittaṃ.

*And whatever there is that arises in dependence on contact at the intellect,
experienced as pleasure, pain, or neither-pleasure-nor-pain, that too is
aflame.*

Kena ādittaṃ. *Aflame with what?*

Adittaṃ rāg'agginā dos'agginā moh'agginā,

Adittaṃ jātiyā jarā-maraṇena,

Sokehi paridevehi dukkhehi domanassehi upāyāsehi
ādittanti vadāmi.

*Aflame with the fire of passion, the fire of aversion, the fire of delusion.
Aflame, I tell you, with birth, ageing & death, with sorrows, lamentations,
pains, distresses, & despairs.*

Evam passaṃ bhikkhave sutavā ariya-sāvako,

Cakkhusmim pi nibbindati,

Rūpesu pi nibbindati,

Cakkhu-viññāṇe pi nibbindati,

Cakkhu-samphasse pi nibbindati,

Seeing thus, the instructed Noble disciple grows disenchanted with the eye, disenchanted with forms, disenchanted with consciousness at the eye, disenchanted with contact at the eye.

Yamp'idaṃ cakkhu-samphassa-paccayā uppajjati
vedayitaṃ,

Sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā,
Tasmim pi nibbindati.

And whatever there is that arises in dependence on contact at the eye, experienced as pleasure, pain or neither-pleasure-nor-pain: With that, too, he grows disenchanted.

Sotasmim pi nibbindati,
Saddesu pi nibbindati,
Sota-viññāṇe pi nibbindati,
Sota-samphasse pi nibbindati,

He grows disenchanted with the ear, disenchanted with sounds, disenchanted with consciousness at the ear, disenchanted with contact at the ear.

Yamp'idaṃ sota-samphassa-paccayā uppajjati
vedayitaṃ,

Sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā,
Tasmim pi nibbindati.

And whatever there is that arises in dependence on contact at the ear, experienced as pleasure, pain or neither-pleasure-nor-pain: With that, too, he grows disenchanted.

Ghānasmim pi nibbindati,
Gandhesu pi nibbindati,
Ghāna-viññāṇe pi nibbindati,
Ghāna-samphasse pi nibbindati,

*He grows disenchanted with the nose, disenchanted with odors,
disenchanted with consciousness at the nose, disenchanted with contact at
the nose.*

Yamp'idaṃ ghāna-samphassa-paccayā uppajjati
vedayitaṃ,

Sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā,
Tasmim pi nibbindati.

*And whatever there is that arises in dependence on contact at the nose,
experienced as pleasure, pain, or neither-pleasure-nor-pain: With that, too,
he grows disenchanted.*

Jivhāya pi nibbindati,

Rasesu pi nibbindati,

Jivhā-viññāṇe pi nibbindati,

Jivhā-samphasse pi nibbindati,

*He grows disenchanted with the tongue, disenchanted with flavors,
disenchanted with consciousness at the tongue, disenchanted with contact
at the tongue.*

Yamp'idaṃ jivhā-samphassa-paccayā uppajjati
vedayitaṃ,

Sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā,
Tasmim pi nibbindati.

*And whatever there is that arises in dependence on contact at the tongue,
experienced as pleasure, pain, or neither-pleasure-nor-pain: With that, too,
he grows disenchanted.*

Kāyasmim pi nibbindati,

Phoṭṭhabbesu pi nibbindati,

Kāya-viññāṇe pi nibbindati,

Kāya-samphasse pi nibbindati,

He grows disenchanted with the body, disenchanted with tactile sensations, disenchanted with consciousness at the body, disenchanted with contact at the body.

Yamp'idaṃ kāya-samphassa-paccayā uppajjati
vedayitaṃ,

Sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā,

Tasmim pi nibbindati.

And whatever there is that arises in dependence on contact at the body, experienced as pleasure, pain, or neither-pleasure-nor-pain: With that, too, he grows disenchanted.

Manasmim pi nibbindati,

Dhammesu pi nibbindati,

Mano-viññāṇe pi nibbindati,

Mano-samphasse pi nibbindati,

He grows disenchanted with the intellect, disenchanted with ideas, disenchanted with consciousness at the intellect, disenchanted with contact at the intellect.

Yamp'idaṃ mano-samphassa-paccayā uppajjati
vedayitaṃ,

Sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā,

Tasmim pi nibbindati.

And whatever there is that arises in dependence on contact at the intellect, experienced as pleasure, pain, or neither-pleasure-nor-pain: With that, too, he grows disenchanted.

Nibbindaṃ virajjati, Virāgā vimuccati,

Disenchanted, he becomes dispassionate. Through dispassion, he is released.

Vimuttasmim vimuttam-iti ñāṇaṃ hoti,

Khīṇā jāti, Vusitaṃ brahma-cariyaṃ,

Kataṃ karaṇiyaṃ, Nāparaṃ itthattāyāti pajānātīti."

With release, there is the knowledge, 'Released.' He discerns that, 'Birth is depleted, the holy life fulfilled, the task done. There is nothing further for this world.'"

Idam-avoca Bhagavā,
Attamanā te bhikkhū Bhagavato bhāsitam
abhinandum.

That is what the Blessed One said. Glad at heart, the monks delighted at his words.

Imasmiñca pana veyyā-karaṇasmim bhaññamāne,
Tassa bhikkhu-sahassassa anupādāya,
Āsavehi cittāni vimuccimsūti.

And while this explanation was being given, the hearts of the 1,000 monks, through lack of clinging, were released from the mental effluents.

Dhamma-niyāma Sutta

The Discourse on the Orderliness of the Dhamma

[Evam-me sutam,] Ekam samayaṃ Bhagavā,
Sāvattthiyaṃ viharati, Jetavane Anāthapiṇḍikassa,
ārāme.

*I have heard that at one time the Blessed One was staying in
Savatthi at Jeta's Grove, Anathapindika's park.*

Tatra kho Bhagavā bhikkhū āmantesi bhikkhavo'ti.

There he addressed the monks, saying, "Monks."

Bhadanteti te bhikkhū Bhagavato paccassosum.

"Yes, lord," the monks responded to him.

Bhagavā etad-avoca.

The Blessed One said,

"Uppādā vā bhikkhave Tathāgatānaṃ anuppādā vā
Tathāgatānaṃ, t̥hitāva sā dhātu dhammaṭṭhitatā
dhamma-niyāmatā: Sabbe saṅkhārā aniccāti.

*"Whether or not there is the arising of Tathagatas, this property
stands—this steadfastness of the Dhamma, this orderliness of the
Dhamma: All processes are inconstant.*

Tam Tathāgato abhisambujjhati abhisameti.

Abhisambujjhitvā abhisametvā ācikkhati deseti,
paññapeti paṭṭhappeti, vivarati vibhajati uttāni-karoti:
Sabbe saṅkhārā aniccāti.

*The Tathagata directly awakens to that, breaks through to that.
Directly awakening & breaking through to that, he declares it,
teaches it, describes it, sets it forth. He reveals it, explains it, &
makes it plain: All processes are inconstant.*

Uppādā vā bhikkhave Tathāgatānaṃ anuppādā vā
Tathāgatānaṃ, t̥hitāva sā dhātu dhammaṭṭhitatā
dhamma-niyāmatā: Sabbe saṅkhārā dukkhāti.

Whether or not there is the arising of Tathagatas, this property stands—this steadfastness of the Dhamma, this orderliness of the Dhamma: All processes are stressful.

Taṃ Tathāgato abhisambujjhati abhisameti.

Abhisambujjhitvā abhisametvā ācikkhati deseti,
paññapeti paṭṭhappeti, vivarati vibhajati uttānī-karoti:
Sabbe saṅkhārā dukkhāti.

The Tathagata directly awakens to that, breaks through to that. Directly awakening & breaking through to that, he declares it, teaches it, describes it, sets it forth. He reveals it, explains it, & makes it plain: All processes are stressful.

Uppādā vā bhikkhave Tathāgatānaṃ anuppādā vā
Tathāgatānaṃ, ṭhitāva sā dhātu dhammaṭṭhitatā
dhamma-niyāmatā: Sabbe dhammā anattāti.

Whether or not there is the arising of Tathagatas, this property stands—this steadfastness of the Dhamma, this orderliness of the Dhamma: All phenomena are not-self.

Taṃ Tathāgato abhisambujjhati abhisameti.

Abhisambujjhitvā abhisametvā ācikkhati deseti,
paññapeti paṭṭhappeti, vivarati vibhajati uttānī-karoti:
Sabbe dhammā anattāti.”

The Tathagata directly awakens to that, breaks through to that. Directly awakening & breaking through to that, he declares it, teaches it, describes it, sets it forth. He reveals it, explains it, & makes it plain: All phenomena are not-self.”

Idam-avoca Bhagavā.

Attamanā te bhikkhū Bhagavato bhāsitaṃ,
abhinanduntī.

That is what the Blessed One said. Glad at heart, the monks delighted at his words.

Magga-vibhaṅga Sutta

An Analysis of the Path

[Evam-me sutam,] Ekam samayaṃ Bhagavā,
Sāvatthiyaṃ viharati, Jetavane Anāthapiṇḍikassa,
ārāme.

*I have heard that at one time the Blessed One was staying in
Savatthi at Jeta's Grove, Anathapindika's park.*

Tatra kho Bhagavā bhikkhū āmantesi bhikkhavo'ti.

There he addressed the monks, saying, "Monks."

Bhadanteti te bhikkhū Bhagavato paccassosum.

"Yes, lord," the monks responded to him.

Bhagavā etad-avoca.

The Blessed One said,

"Ariyaṃ vo bhikkhave aṭṭhaṅgikaṃ maggaṃ
desissāmi vibhajissāmi. Taṃ suṇātha sādhuṃ
manasi-karotha bhāsissāmīti.

*"I will teach & analyse for you the Noble Eightfold Path. Listen &
pay close attention. I will speak."*

Evam-bhanteti kho te bhikkhū Bhagavato
paccassosum.

"As you say, lord," the monks responded to him.

Bhagavā etad-avoca.

The Blessed One said,

"Katamo ca bhikkhave ariyo aṭṭhaṅgiko maggo?

"Now what, monks, is the Noble Eightfold Path?"

Seyyathīdam, Sammā-diṭṭhi sammā-saṅkappo,

Sammā-vācā sammā-kammanto sammā-ājīvo,

Sammā-vāyāmo sammā-sati sammā-samādhi.

Right view, right aspiration, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

Katamā ca bhikkhave sammā-diṭṭhi?

And what, monks, is right view?

Yaṃ kho bhikkhave dukkhe ñāṇaṃ dukkha-samudaye ñāṇaṃ dukkha-nirodhe ñāṇaṃ dukkha-nirodha-gāminiyā paṭipadāya ñāṇaṃ.

Knowledge with regard to stress, knowledge with regard to the origination of stress, knowledge with regard to the stopping of stress, knowledge with regard to the way of practice leading to the stopping of stress:

Ayaṃ vuccati bhikkhave sammā-diṭṭhi.

This, monks, is called right view.

Katamo ca bhikkhave sammā-saṅkappo?

And what, monks, is right aspiration?

Yo kho bhikkhave nekkhamma-saṅkappo abyāpāda-saṅkappo avihimsā-saṅkappo.

Aspiring to freedom from sensuality, aspiring to freedom from ill will, aspiring to harmlessness:

Ayaṃ vuccati bhikkhave sammā-saṅkappo.

This, monks, is called right aspiration.

Katamā ca bhikkhave sammā-vācā?

And what is right speech?

Yā kho bhikkhave musāvādā veramaṇī, pisuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī.

Abstaining from lying, abstaining from divisive speech, abstaining from abusive speech, abstaining from idle chatter:

Ayaṃ vuccati bhikkhave sammā-vācā.

This, monks, is called right speech.

Katamo ca bhikkhave sammā-kammanto?

And what, monks, is right action?

Yā kho bhikkhave pāṇātipātā veramaṇī, adinnādānā veramaṇī, abrahma-cariyā veramaṇī.

Abstaining from taking life, abstaining from stealing, abstaining from sexual intercourse.

Ayaṃ vuccati bhikkhave sammā-kammanto.

This, monks, is called right action.

Katamo ca bhikkhave sammā-ājīvo?

And what, monks, is right livelihood?

Idha bhikkhave ariya-sāvako micchā-ājīvaṃ pahāya, Sammā-ājīvena jīvikam kappeti.

There is the case where a noble disciple, having abandoned dishonest livelihood, keeps his life going with right livelihood:

Ayaṃ vuccati bhikkhave sammā-ājīvo.

This, monks, is called right livelihood.

Katamo ca bhikkhave sammā-vāyāmo?

And what, monks, is right effort?

Idha bhikkhave bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya, chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

There is the case where a monk generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen.

Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya, chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

He generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the abandonment of evil, unskillful qualities that have arisen.

Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya,
chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ
paggaṇhāti padahati.

He generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the arising of skillful qualities that have not yet arisen.

Uppannānaṃ kusalānaṃ dhammānaṃ, t̥hitiyā
asammosāya bhiyyo-bhāvāya vepullāya bhāvanāya
pāripūriyā, chandaṃ janeti vāyamati viriyaṃ ārabhati
cittaṃ paggaṇhāti padahati.

He generates desire, endeavors, activates persistence, upholds & exerts his intent for the maintenance, non-confusion, increase, plenitude, development, & culmination of skillful qualities that have arisen:

Ayaṃ vuccati bhikkhave sammā-vāyāmo.

This, monks, is called right effort.

Katamā ca bhikkhave sammā-sati?

And what, monks, is right mindfulness?

Idha bhikkhave bhikkhu kāye kāyānupassī viharati,
ātāpī sampajāno satimā vineyya loke abhijjhā-
domanassaṃ.

There is the case where a monk remains focused on the body in & of itself—ardent, aware, & mindful—putting away greed & distress with reference to the world.

Vedanāsu vedanānupassī viharati, ātāpī sampajāno
satimā vineyya loke abhijjhā-domanassaṃ.

He remains focused on feelings in & of themselves—ardent, aware, & mindful—putting away greed & distress with reference to the world.

Citte cittānupassī viharati, ātāpī sampajāno satimā
vineyya loke abhijjhā-domanassaṃ.

He remains focused on the mind in & of itself—ardent, aware, & mindful—putting away greed & distress with reference to the world.

Dhammesu dhammānupassī viharati, ātāpī
sampajāno satimā vineyya loke abhijjhā-
domanassam.

He remains focused on mental qualities in & of themselves—ardent, aware, & mindful—putting away greed & distress with reference to the world.

Ayam vuccati bhikkhave sammā-sati.

This, monks, is called right mindfulness.

Katamo ca bhikkhave sammā-samādhi?

And what, monks, is right concentration?

Idha bhikkhave bhikkhu vivicc'eva kāmehi vivicca
akusalehi dhammehi, sa-vitakkam sa-vicāram
vivekajam-pīti-sukham paṭhamam jhānam
upasampajja viharati.

There is the case where a monk—quite withdrawn from sensual pleasures, withdrawn from unskillful (mental) qualities—enters & remains in the first jhana: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation.

Vitakka-vicārānam vūpasamā, ajjhataṃ
sampasādanam cetaso ekodi-bhāvam avitakkam
avicāram, samādhijam-pīti-sukham duttiyam jhānam
upasampajja viharati.

With the stilling of directed thought & evaluation, he enters & remains in the second jhana: rapture & pleasure born of concentration, one-pointedness of awareness free from directed thought & evaluation—internal assurance.

Pītiyā ca virāgā, upekkhako ca viharati sato ca
sampajāno, sukhañca kāyena paṭisaṃvedeti,

yan-taṃ ariyā ācikkhanti upekkhako satimā sukha-
vihārīti, tatiyaṃ jhānaṃ upasampajja viharati.

With the fading of rapture, he remains in equanimity, mindful & fully aware, and physically sensitive of pleasure. He enters & remains in the third jhana, and of him the Noble Ones declare, 'Equanimous & mindful, he has a pleasurable abiding.'

Sukhassa ca pahānā dukkhassa ca pahānā, pubbe va
somanassa-domanassānaṃ atthaṅgamā, adukkham-
asukhaṃ upekkhā-sati-pārisuddhiṃ, catutthaṃ
jhānaṃ upasampajja viharati.

With the the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhana: purity of equanimity & mindfulness, neither pleasure nor pain.

Ayaṃ vuccati bhikkhave sammā-samādhīti."

This, monks, is called right concentration."

Idam-avoca Bhagavā.

Attamanā te bhikkhū Bhagavato bhāsitaṃ,
abhinanduntī.

That is what the Blessed One said. Glad at heart, the monks delighted at his words.

Gotamī Sutta

The Discourse to Gotamī

[Evam-me sutam,] Ekam samayaṃ Bhagavā,
Vesāliyaṃ viharati, Mahā-vane kūṭāgārasālāyaṃ,
*I have heard that at one time the Blessed One was staying at Vesāli, in the
Peaked Roof Hall in the Great Forest.*

Atha kho Mahāpajāpati Gotamī, Yena Bhagavā
ten'upasaṅkami, Upasaṅkamitvā Bhagavantam
abhivādetvā ekam-antaṃ aṭṭhāsi.

*Then Mahāpajāpati Gotamī approached the Blessed One and, on
approaching, having bowed down to the Blessed One, stood to one side.*

Ekam-antaṃ ṭhitā kho Mahāpajāpati Gotamī
Bhagavantam etad-avoca: “Sādhu me bhante
Bhagavā saṅkhittena dhammaṃ desetu, Yam-ahaṃ
Bhagavato dhammaṃ sutvā, Ekā vūpakaṭṭhā
appamattā ātāpinī pahitattā vihareyyanti.”

*As she was standing to one side, she said to the Blessed One: “It would be
good, Venerable Sir, if the Blessed One would teach me the Dhamma in brief
such that, having heard the Dhamma from the Blessed One, I might dwell
alone, secluded, uncomplacent, earnest, & resolute.”*

“Ye kho tvaṃ Gotamī dhamme jāneyyāsi,
Ime dhammā sarāgāya saṃvattanti no virāgāya.

*“Gotamī, the qualities of which you may know, ‘These qualities lead to
passion, not to dispassion;*

Samyogāya saṃvattanti no visamyogāya.
to being fettered, not to being unfettered;

Ācayāya saṃvattanti no apacayāya.
to self-aggrandizement, not to self-effacement;

Mahicchatāya saṃvattanti no appicchatāya.

to overweening ambition, not to modesty;

Asantuṭṭhiyā saṁvattanti no santuṭṭhiyā.

to discontent, not to contentment;

Saṅgaṇikāya saṁvattanti no pavivekāya.

to entanglement, not to seclusion;

Kosajjāya saṁvattanti no viriyārambhāya.

to laziness, not to activated persistence;

Dubbharatāya saṁvattanti no subharatāyāti.

to being burdensome, not to being unburdensome':

Ekaṁsena Gotami dhāreyyāsi, N'eso dhammo n'eso
vinayo n'etaṁ satthu-sāsananti. *You may definitely hold, 'This is
not the Dhamma, this is not the Vinaya, this is not the Teacher's instruction.'*

Ye ca kho tvam Gotami dhamme jāneyyāsi,

Ime dhammā virāgāya saṁvattanti no sarāgāya.

*As for the qualities of which you may know, 'These qualities lead to
dispassion, not to passion;*

Visaṁyogāya saṁvattanti no saṁyogāya.

to being unfettered, not to being fettered;

Apacayāya saṁvattanti no ācayāya.

to self-effacement, not to self-aggrandizement;

Appicchatāya saṁvattanti no mahicchatāya.

to modesty, not to overweening ambition;

Santuṭṭhiyā saṁvattanti no asantuṭṭhiyā.

to contentment, not to discontent;

Pavivekāya saṁvattanti no saṅgaṇikāya.

to seclusion, not to entanglement;

Viriyārambhāya saṁvattanti no kosajjāya.

to activated persistence, not to laziness;

Subharatāya saṁvattanti no dubbharatāyāti.

to being unburdensome, not to being burdensome':

Ekam̐sena Gotamī dhāreyyāsi, Eso dhammo eso
vinayo etaṃ satthu-sāsananti. *You may definitely hold, 'This
is the Dhamma, this is the Vinaya, this is the Teacher's instruction.'*"

Idam-avoca Bhagavā. Attamanā Mahāpajāpati
Gotamī Bhagavato bhāsitaṃ, abhinandīti.

*That is what the Blessed One said. Glad at heart, Mahāpajāpati Gotamī
delighted at his words.*

Paṭicca Samuppāda

Dependent Origination

Avijjā-paccayā saṅkhārā,

With ignorance as a condition there are processes.

Saṅkhāra-paccayā viññāṇaṃ,

With processes as a condition there is (sensory) consciousness.

Viññāṇa-paccayā nāma-rūpaṃ,

With (sensory) consciousness as a condition there are name & form.

Nāma-rūpa-paccayā saḷāyatanaṃ,

With name & form as a condition there are the six sense media.

Saḷāyatana-paccayā phasso, Phassa-paccayā vedanā,

With the six sense media as a condition there is contact.

With contact as a condition there is feeling.

Vedanā-paccayā taṇhā, Taṇhā-paccayā upādānaṃ,

With feeling as a condition there is craving.

With craving as a condition there is clinging.

Upādāna-paccayā bhavo, Bhava-paccayā jāti,

With clinging as a condition there is becoming.

With becoming as a condition there is birth.

Jāti-paccayā jara-maraṇaṃ soka-parideva-dukkha-

domanassupāyāsā sambhavanti. *With birth as a condition, then
ageing & death, sorrow, lamentation, pain, distress, & despair come into play.*

Evam-etassa kevalassa dukkhakkhandhassa, samudayo hoti. *Thus is the origination of this entire mass of suffering & stress.*

Avijjāyatveva asesavirāga-nirodhā saṅkhāra-nirodho, *Now from the remainderless fading & stopping of that very ignorance there is the stopping of processes.*

Saṅkhāra-nirodha viññāṇa-nirodho, *From the stopping of processes there is the stopping of (sensory) consciousness.*

Viññāṇa-nirodhā nāma-rūpa-nirodho, *From the stopping of (sensory) consciousness there is the stopping of name & form.*

Nāma-rūpa-nirodhā saḷayatana-nirodho, *From the stopping of name & form there is the stopping of the six sense media.*

Saḷayatana-nirodhā phassa-nirodho, *From the stopping of the six sense media there is the stopping of contact.*

Phassa-nirodhā vedanā-nirodho, *From the stopping of contact there is the stopping of feeling.*

Vedanā-nirodha taṇhā-nirodho, *From the stopping of feeling there is the stopping of craving.*

Taṇhā-nirodha upadāna-nirodho, *From the stopping of craving there is the stopping of clinging.*

Upadāna-nirodhā bhava-nirodho, *From the stopping of clinging there is the stopping of becoming.*

Bhava-nirodhā jāti-nirodho, *From the stopping of becoming there is the stopping of birth.*

Jāti-nirodhā jara-maraṇaṃ soka-parideva-dukkha-domanassupāyāsa nirujjhanti. *From the stopping of birth, then ageing & death, sorrow, lamentation, pain, distress, & despair all stop.*

Evam-etassa kevalassa dukkhakkhandhassa, nirodho hoti. *Thus is the stopping of this entire mass of suffering & stress.*

Blessings

Namakāra-siddhi Gāthā

The Verses on Success through Homage

Yo cakkhumā moha-malāpakaṭṭho
Sāmaṃ va buddho sugato vimutto
Mārassa pāsā vinimocayanto
Pāpesi khemaṃ janataṃ vineyyaṃ.

*The One with Vision, with the stain of delusion removed,
Self-awakened, Well-Gone, & Released,
Freed from the snares of Mortal Temptation,
He leads humanity from evil to security.*

Buddhaṃ varantaṃ sirasā namāmi
Lokassa nāthañca vināyakañca.
Tan-tejasā te jaya-siddhi hotu
Sabb'antarāyā ca vināsamentu.

*I pay homage with my head to that excellent Buddha,
The Protector & Mentor for the world,
By the power of this, may you have triumph & success,
And may all your dangers be destroyed.*

Dhammo dhajo yo viya tassa satthu
Dassesī lokassa visuddhi-maggaṃ
Niyyāniko dhamma-dharassa dhārī
Sātāvaho santikaro suciṇṇo.

*The Teacher's Dhamma, like a banner,
Shows the path of purity to the world.
Leading out, upholding those who uphold it,
Rightly accomplished, it brings pleasure, makes peace.*

Dhammaṃ varantaṃ sirasā namāmi
Mohappadālaṃ upasanta-dāhaṃ.

Tan-tejasā te jaya-siddhi hotu
Sabb'antarāyā ca vināsamentu.

*I pay homage with my head to that excellent Dhamma,
Which pierces delusion and makes fever grow calm.
By the power of this, may you have triumph & success,
And may all your dangers be destroyed.*

Saddhamma-senā sugatānugo yo
Lokassa pāpūpakilesa-jetā
Santo sayam santi-niyojako ca
Svākkhāta-dhammam veditam karoti.

*The True Dhamma's army, following the One Well-Gone,
Is victor over the evils & corruptions of the world.
Self-calmed, it is calming & without fetter,
And makes the well-taught Dhamma be known.*

Saṅgham varantam sirasā namāmi
Buddhānubuddham sama-sīla-diṭṭhim.
Tan-tejasā te jaya-siddhi hotu
Sabb'antarāyā ca vināsamentu.

*I pay homage with my head to that excellent Sangha,
Awakened after the Awakened, harmonious in virtue & view.
By the power of this, may you have triumph & success,
And may all your dangers be destroyed.*

Sambuddhe

The Buddhas

Sambuddhe aṭṭhaviṣaṇca Dvādasaṇca saḥassake
Pañca-sata-saḥassāni Namāmi sirasā aham.

I pay homage with my head to the 512,028 Buddhas.

Tesaṁ dhammaṇca saṅghaṇca

Adarena namāmi'haṃ.
Hantvā sabbe upaddave
Vinassantu asesato.

Namakārānubhāvena
Anekā antarāyāpi

*I pay devoted homage to their Dhamma & Sangha.
Through the power of this homage,
having demolished all misfortunes,
May countless dangers be destroyed without trace.*

Sambuddhe pañca-paññāsañca

Catuvisati saḥassake
Dasa-sata-saḥassāni
Namāmi sirasā ahaṃ.

I pay homage with my head to the 1,024,055 Buddhas.

Tesaṃ dhammañca saṅghañca

Adarena namāmi'haṃ.
Hantvā sabbe upaddave
Vinassantu asesato.

Namakārānubhāvena
Anekā antarāyāpi

*I pay devoted homage to their Dhamma & Sangha.
Through the power of this homage,
having demolished all misfortunes,
May countless dangers be destroyed without trace.*

Sambuddhe navuttarasate Aṭṭhacattālīsa saḥassake

Visati-sata-saḥassāni
Namāmi sirasā ahaṃ.

I pay homage with my head to the 2,048,109 Buddhas.

Tesaṃ dhammañca saṅghañca

Adarena namāmi'haṃ.
Hantvā sabbe upaddave
Vinassantu asesato.

Namakārānubhāvena
Anekā antarāyāpi

*I pay devoted homage to their Dhamma & Sangha.
Through the power of this homage,
having demolished all misfortunes,
May countless dangers be destroyed without trace.*

Namo-kara-aṭṭhakam

The Homage Octet

Namo arahato sammā- Sambuddhassa mahesino

Homage to the Great Seer, the Worthy One, Rightly Self-awakened.

Namo uttama-dhammassa Svākkhātasseva tenidha

Homage to the highest Dhamma, well-taught by him here.

Namo mahā-saṅghassāpi Visuddha-sīla-diṭṭhino

And homage to the Great Sangha, pure in virtue & view.

Namo omātyāraddhassa Ratanattayassa sādhuḥkam

Homage to the Triple Gem beginning auspiciously with AUM.

Namo omakāṭitassa Tassa vatthuttayassapi

And homage to those three objects that have left base things behind.

Namo-kārappabhāvena Vigacchantu upaddavā

By the potency of this homage, may misfortunes disappear.

Namo-kārānubhāvena Suvatthi hotu sabbadā

By the potency of this homage, may there always be well-being.

Namo-kārassa tejena Vidhimhi homi, tejavā.

By the power of this homage, may success in this ceremony be mine.

Maṅgala Suttaṃ

The Discourse on Good Fortune

[Evam-me sutam,] Ekam samayaṃ Bhagavā,
Sāvattthiyaṃ viharati, Jetavane Anāthapiṇḍikassa,
ārāme.

*I have heard that at one time the Blessed One was staying in
Savatthi at Jeta's Grove, Anathapindika's park.*

Atha kho aññatarā devatā, abhikkantāya rattiya
abhikkanta-vaṇṇā kevala-kappaṃ Jetavanam
obhāsetvā, yena Bhagavā ten'upasaṅkami.

*Then a certain devata, in the far extreme of the night, her extreme
radiance lighting up the entirety of Jeta's Grove, approached the
Blessed One.*

Upasaṅkamitvā Bhagavantam abhivādetvā ekam-
ntam aṭṭhāsi.

*On approaching, having bowed down to the Blessed One, she stood
to one side.*

Ekam-antam ṭhitā kho sā devatā Bhagavantam
gathāya ajjhabhāsi.

As she was standing there, she addressed a verse to the Blessed One.

“Bahu deva manussā ca maṅgalāni acintayum
Ākaṅkhamānā sotthānam brūhi maṅgalam-uttamam.

*“Many devas & humans beings give thought to good fortune,
Desiring well-being. Tell, then, the highest good fortune.”*

“Asevanā ca bālānam paṇḍitānañca sevānā
Pūjā ca pūjanīyānam etam-maṅgalam-uttamam.

*“Not consorting with fools, consorting with the wise,
Paying homage to those who deserve homage:
This is the highest good fortune.*

Paṭirūpa-desa-vāso ca pubbe ca kata-puññatā
Atta-sammā-panidhi ca etam-maṅgalam-uttamaṃ.

*Living in a civilized country, having made merit in the past,
Directing oneself rightly:*

This is the highest good fortune.

Bāhu-saccañca sippañca vinayo ca susikkhito
Subhāsitā ca yā vācā etam-maṅgalam-uttamaṃ.

*Broad knowledge, skill, discipline well-mastered,
Words well-spoken:*

This is the highest good fortune.

Mātā-pitu-upatṭhānaṃ putta-dārassa saṅgaho
Anākulā ca kammantā etam-maṅgalam-uttamaṃ.

*Support for one's parents, assistance to one's wife & children,
Jobs that are not left unfinished:*

This is the highest good fortune.

Dānañca dhamma-cariyā ca ñātakānañca saṅgaho
Anavajjāni kammāni etam-maṅgalam-uttamaṃ.

*Generosity, living by the Dhamma, assistance to one's relatives,
Deeds that are blameless:*

This is the highest good fortune.

Āratī viratī pāpā majja-pānā ca saññamo
Appamādo ca dhammesu etam-maṅgalam-uttamaṃ.

*Avoiding, abstaining from evil; refraining from intoxicants,
Being uncomplacent with regard to qualities of the mind:*

This is the highest good fortune.

Gāravo ca nivāto ca santuṭṭhī ca kataññutā
Kālena dhammassavanaṃ etam-maṅgalam-uttamaṃ.

*Respect, humility, contentment, gratitude,
Hearing the Dhamma on timely occasions:*

This is the highest good fortune.

Khantī ca sovacassatā samaṇānañca dassanaṃ
Kālena dhamma-sākacchā etam-maṅgalam-uttamaṃ.

Patience, composure, seeing contemplatives,

*Discussing the Dhamma on timely occasions:
This is the highest good fortune.*

Tapo ca brahma-cariyañca ariya-saccāna-dassanam
Nibbāna-sacchi-kiriya ca etam-maṅgalam-uttamam.

*Austerity, celibacy, seeing the Noble Truths,
Realizing Liberation:*

This is the highest good fortune.

Phuṭṭhassa loka-dhammehi cittaṃ yassa na kampati
Asokaṃ virajaṃ khemaṃ etam-maṅgalam-uttamam.

*A mind that, when touched by the ways of the world,
Is unshaken, sorrowless, dustless, secure:*

This is the highest good fortune.

Etādisāni katvāna sabbattham-aparājitā
Sabbattha sotthiṃ gacchanti

tan-tesaṃ maṅgalam-uttamanti."

*Everywhere undefeated when doing these things,
People go everywhere in well-being:*

This is their highest good fortune."

Cha Ratana Paritta Gatha

The Six Protective Verses from the Discourse on Treasures

Yaṅkiñci vittaṃ idha vā huraṃ vā
Saggesu vā yaṃ ratanam paṇitaṃ
Na no samam atthi tathāgatena.

*Whatever wealth in this world or the next,
Whatever exquisite treasure in the heavens,
Is not, for us, equal to the Tathagata.*

Idam-pi buddhe ratanam paṇitaṃ
Etena saccena suvatthi hotu.

This, too, is an exquisite treasure in the Buddha.

By this truth may there be well-being.

Khayaṃ virāgaṃ amataṃ paṇītaṃ
Yad-ajjhagā sakyamunī samāhito
Na tena dhammena sam'atthi kiñci.

*The exquisite Deathless—dispassion, ending—
Discovered by the Sakyan Sage while in concentration:
There is nothing equal to that Dhamma.*

Idam-pi dhamme ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu.

*This, too, is an exquisite treasure in the Dhamma.
By this truth may there be well-being.*

Yam-buddha-seṭṭho parivaṇṇayī sucim
Samādhim-ānantarik'aññaṃ-āhu
Samādhinā tena samo na vijjati.

*What the excellent Awakened One extolled as pure
And called the concentration of unmediated knowing:
No equal to that concentration can be found.*

Idam-pi dhamme ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu.

*This, too, is an exquisite treasure in the Dhamma.
By this truth may there be well-being.*

Ye puggalā aṭṭha sataṃ pasatthā
Cattāri etāni yugāni honti
Te dakkhiṇeyyā sugatassa sāvakā
Etesu dinnāni mahapphalāni.

*The eight persons—the four pairs—
praised by those at peace:
They, disciples of the One Well-Gone, deserve offerings.
What is given to them bears great fruit.*

Idam-pi saṅghe ratanaṃ paṇītaṃ

Etena saccena suvatthi hotu.

This, too, is an exquisite treasure in the Sangha.

By this truth may there be well-being.

Ye suppayuttā manasā daḥhena

Nikkāmino gotama-sāsanamhi

Te pattipattā amataṃ vigayha

Laddhā mudhā nibbutiṃ bhuñjamānā.

Those who, devoted, firm-minded,

Apply themselves to Gotama's message,

On attaining their goal, plunge into the Deathless,

Freely enjoying the Liberation they've gained.

Idam-pi saṅghe ratanam paṇitaṃ

Etena saccena suvatthi hotu.

This, too, is an exquisite treasure in the Sangha.

By this truth may there be well-being.

Khīṇaṃ purāṇaṃ navam n'atthi sambhavam

Viratta-cittāyatike bhavasmim

Te khīṇa-bijā aviruḥhi-chandā

Nibbanti dhīrā yathā'yam-padīpo.

Ended the old, there is no new taking birth.

Dispassioned their minds toward further becoming,

They, with no seed, no desire for growth,

The wise, they go out like this flame.

Idam-pi saṅghe ratanam paṇitaṃ

Etena saccena suvatthi hotu.

This, too, is an exquisite treasure in the Sangha.

By this truth may there be well-being.

Karaṇiya Metta Sutta

The Discourse on Lovingkindness

Karaṇiyam-attha-kusalena

yantaṃ santaṃ padaṃ abhisamecca,

This is to be done by one skilled in aims

Who wants to break through to the state of peace:

Sakko ujū ca suhujū ca

suvaco cassa mudu anatimāṇi,

Be capable, upright, & straightforward,

Easy to instruct, gentle, & not conceited,

Santussako ca subharo ca

appakicco ca sallahuka-vutti,

Content & easy to support, with few duties, living lightly,

Santindriyo ca nipako ca

appagabbho kulesu ananugiddho.

With peaceful faculties, masterful, modest, & no greed for supporters.

Na ca khuddaṃ samācare kiñci

yena viññū pare upavadeyyuṃ.

Do not do the slightest thing that the wise would later censure.

Sukhino vā khemino hontu

sabbe sattā bhavantu sukhitattā.

Think: Happy & secure, may all beings be happy at heart.

Ye keci pāṇa-bhūtatthi

tasā vā thāvarā vā anavasesā,

Whatever beings there may be, weak or strong, without exception,

Dighā vā ye mahantā vā

majjhimā rassakā aṇuka-thūlā,

Long, large, middling, short, subtle, blatant,

Diṭṭhā vā ye ca adiṭṭhā

ye ca dūre vasanti avidūre,

Seen & unseen, near & far,

Bhūtā vā sambhavesi vā

sabbe sattā bhavantu sukhittattā.

Born & seeking birth: May all beings be happy at heart.

Na paro paramṃ nikubbetha

nātimaññetha katthaci naṃ kiñci,

Let no one deceive another or despise anyone anywhere,

Byārosanā paṭigha-saññā

nāññam-aññassa dukkham-iccheyya.

Or through anger or irritation wish for another to suffer.

Mātā yathā niyaṃ puttā

āyusā eka-puttam-anurakkhe,

As a mother would risk her life to protect her child, her only child,

Evam-pi sabba-bhūtesu

māna-sambhāvaye aparimāṇaṃ.

Even so should one cultivate a limitless heart with regard to all beings.

Mettañca sabba-lokasmim

māna-sambhāvaye aparimāṇaṃ,

With good will for the entire cosmos, cultivate a limitless heart:

Uddhaṃ adho ca tiriyañca

asambādhaṃ averaṃ asapattaṃ.

Above, below, & all around, unobstructed, without enmity or hate.

Tiṭṭhañ'caramṃ nisinno vā

sayāno vā yāvatassa vigatam-iddho,

Whether standing, walking, sitting, or lying down,

as long as one is alert,

Etaṃ satimṃ adhiṭṭheyya

brahmam-etaṃ vihāraṃ idham-āhu.

*One should be resolved on this mindfulness.
This is called a sublime abiding here & now.*

Diṭṭhiṅca anupagamma

*sīlavā dassanena sampanno,
Not taken with views, but virtuous & consummate in vision,*

Kāmesu vineyya gedhaṃ,

*Na hi jātu gabbha-seyyaṃ punaretiti.
Having subdued desire for sensual pleasures,
One never again will lie in the womb.*

Khandha Paritta

The Group Protection

Virūpakkhehi me mettaṃ

Mettaṃ Erāpathehi me

Chabyā-puttehi me mettaṃ

Mettaṃ Kaṇhā-Gotamakehi ca

I have good will for the Virupakkhas, the Erapathas, the Chabya descendants, & the Black Gotamakas.

Apādakehi me mettaṃ

Mettaṃ di-pādakehi me

Catuppadehi me mettaṃ

Mettaṃ bahuppadehi me

I have good will for footless beings, two-footed, four-footed, & many-footed beings.

Mā maṃ apādako hiṃsi

Mā maṃ hiṃsi di-pādako

Mā maṃ catuppado hiṃsi

Mā maṃ hiṃsi bahuppado

May footless beings, two-footed beings, four-footed beings, & many-footed beings do me no harm.

Sabbe sattā sabbe pāṇā

Sabbe bhūtā ca kevalā

Sabbe bhadraṇi passantu

Mā kiñci pāpam'āgamā

May all creatures, all breathing things, all beings—each & every one—meet with good fortune. May none of them come to any evil.

Appamāṇo Buddhō, Appamāṇo Dhammo,

Appamāṇo Saṅgho,

The Buddha, Dhamma, & Sangha are limitless.

Pamāṇa-vantāni sirim-sapāni,

Ahi vicchikā sata-padī uṇṇānābhī sarabū mūsikā,

There is a limit to creeping things—snakes, scorpions, centipedes, spiders, lizards, & rats.

Katā me rakkhā, Katā me parittā,

Paṭikkamantu bhūtāni.

I have made this protection, I have made this spell. May the beings depart.

So'haṃ namo Bhagavato,

Namo sattannaṃ Sammā-sambuddhānaṃ.

I pay homage to the Blessed One, homage to the seven Rightly Self-awakened Ones.

Mora Paritta

The Peacock's Protection

Udetayañcakkhumā eka-rājā

Harissa-vaṇṇo paṭhavippabhāso

Taṃ taṃ namassāmi

harissa-vaṇṇaṃ paṭhavippabhāsaṃ

Tayajja guttā viharemu divasaṃ.

*The One King, rising, with Vision,
Golden-hued, illumining the Earth:*

*I pay homage to you,
Golden-hued, illumining the Earth.*

Guarded today by you, may I live through the day.

Ye brāhmaṇā vedagu sabba-dhamme

Te me namo te ca maṃ pālayantu.

Namatthu buddhānaṃ namatthu bodhiyā.

Namo vimuttānaṃ namo vimuttiyā.

*Those Brahmins who are knowers of all truths,
I pay homage to them; may they keep watch over me.
Homage to the Awakened Ones. Homage to Awakening.
Homage to the Released Ones. Homage to Release.*

Imaṃ so parittaṃ katvā Moro carati esanā.

Having made this protection, the peacock sets out in search for food.

Apetayañcakkhumā eka-rājā

Harissa-vaṇṇo paṭhavippabhāso

Taṃ taṃ namassāmi

harissa-vaṇṇaṃ paṭhavippabhāsaṃ

Tayajja guttā viharemu rattim

*The One King, setting, with Vision,
Golden-hued, illumining the Earth:*

*I pay homage to you,
Golden-hued, illumining the Earth.*

Guarded today by you, may I live through the night.

Ye brāhmaṇā vedagu sabba-dhamme

Te me namo te ca maṃ pālayantu.

Namatthu buddhānaṃ namatthu bodhiyā

Namo vimuttānaṃ namo vimuttiyā

Those Brahmins who are knowers of all truths,

I pay homage to them; may they keep watch over me.

Homage to the Awakened Ones, Homage to Awakening.

Homage to the Released Ones, Homage to Release.

Imaṃ so parittaṃ katvā Moro vāsamakappayīti.

Having made this protection, the peacock arranges his nest.

Vaṭṭaka Paritta

The Baby Quail's Protection

Atthi loke sīla-guṇo

Saccaṃ soceyy'anuddayā

Tena saccena kāhāmi

Sacca-kiriyaṃ-anuttaraṃ

There is in this world the quality of virtue,

Truth, purity, tenderness.

In accordance with this truth I will make

An unsurpassed vow of truth.

Avajjitvā dhamma-balaṃ Saritvā pubbake jine

Sacca-balam-avassāya

Sacca-kiriyaṃ-akāsa'haṃ

Sensing the strength of the Dhamma,

Calling to mind the victors of the past,

In dependence on the strength of truth,

I made an unsurpassed vow of truth:

Santi pakkhā apattanā

Santi pādā avañcanā

Mātā pitā ca nikkhantā

Jāta-veda paṭikkama

Here are wings with no feathers,

Here are feet that can't walk.

My mother & father have left me.

Fire, go back!

Saha sacce kate mayhaṃ

Mahāpajjalito sikhi

Vajjesi solāsa karīsāni Udakaṃ patvā yathā sikhī
 Saccena me samo n'atthi Esā me sacca-pāramīti.

*When I made my vow with truth,
 The great crested flames
 Avoided the sixteen acres around me
 As if they had come to a body of water.
 My truth has no equal:
 Such is my perfection of truth.*

Dhajagga Paritta

The Top-of-the-Banner-Staff Protection

Itipi so bhagavā araham sammā-sambuddho,
He is a Blessed One, a Worthy One, a Rightly Self-awakened One,
 Vijjā-caraṇa-sampanno sugato lokavidū,
*consummate in knowledge & conduct, one who has gone the good way,
 knower of the cosmos,*
 Anuttaro purisa-damma-sārathi satthā deva-
 manussānaṃ buddho bhagavāti.
*unexcelled trainer of those who can be taught, teacher of human & divine
 beings; awakened; blessed.*
 Svākkhāto bhagavatā dhammo,
The Dhamma is well-expounded by the Blessed One,
 Sandiṭṭhiko akāliko ehipassiko,
to be seen here & now, timeless, inviting all to come & see,
 Opanayiko paccattaṃ veditabbo viññūhīti.
leading inward, to be seen by the wise for themselves.
 Supaṭipanno bhagavato sāvaka-saṅgho,
The Sangha of the Blessed One's disciples who have practiced well,
 Uju-paṭipanno bhagavato sāvaka-saṅgho,

the Sangha of the Blessed One's disciples who have practiced straightforwardly,

Ñāya-paṭipanno bhagavato sāvaka-saṅgho,

the Sangha of the Blessed One's disciples who have practiced methodically,

Sāmīci-paṭipanno bhagavato sāvaka-saṅgho,

the Sangha of the Blessed One's disciples who have practiced masterfully,

Yadidaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā:

i.e., the four pairs—the eight types—of Noble Ones:

Esa bhagavato sāvaka-saṅgho—

That is the Sangha of the Blessed One's disciples—

Ahuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇīyo,

worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect,

Anuttaraṃ puññakkhettaṃ lokassāti.

the incomparable field of merit for the world.

Aṭanaṭiya Paritta

Homage to the Seven Past Buddhas

Vipassissa namatthu

Cakkhumantassa sirīmato

Sikhissa pi namatthu

Sabba-bhūtānukampino

Homage to Vipassī, possessed of vision & splendor.

Homage to Sikhī, sympathetic to all beings.

Vessabhussa namatthu

Nhātakassa tapassino

Namatthu Kakusandhassa

Māra-senappamaddino

Homage to Vesabhū, cleansed, austere.

Homage to Kakusandha, crusher of Mara's host.

Konāgamanassa namatthu

Brāhmaṇassa vusīmato

Kassapassa namatthu

Vippamuttassa sabbadhi

Homage to Konāgamana, the Brahmin who lived the life perfected.

Homage to Kassapa, entirely released.

Āṅgīrasassa namatthu Sakya-puttassa sirīmato

Yo imaṃ dhammam-adesesi

Sabba-dukkhāpanūdanam.

Homage to Āṅgīrasa, splendid son of the Sakyans,

who taught this Dhamma—the dispelling of all stress.

Ye cāpi nibbutā loke Yathābhūtaṃ vipassisum

Te janā apisuṇā Mahantā vītasāradā

Those unbound in the world, who have seen things as they are,

Great Ones of gentle speech, thoroughly mature,

Hitam deva-manussānam Yaṃ namassanti Gotamam

Vijjā-caraṇa-sampannam Mahantaṃ vītasāradaṃ

Even they pay homage to Gotama, the benefit of human & heavenly beings,

Consummate in knowledge & conduct, the Great One, thoroughly mature.

Vijjā-caraṇa-sampannam

Buddham vandāma Gotamanti

We revere the Buddha Gotama, consummate in knowledge & conduct.

Āṅgulimala Paritta

Ven. Āṅgulimala's Protection

Yato'ham bhagini ariyāya jātiyā jāto,

Nābhijānāmi sañcicca paṇam jīvitā voropetā,

Tena saccena sotthi te hotu sotthi gabbhassa.

Sister, since being born in the Noble Birth,

I am not aware that I have intentionally deprived a being of life.

By this truth may you be well,

And so may the child in your womb.

Bojjhaṅga Paritta

The Factor-of-Awakening Protection

Bojjhaṅgo sati-saṅkhāto Dhammānaṃ vicayo tathā
Viriyam-pīti-passaddhi- Bojjhaṅgā ca tathāpare
Samādh'upekkha-bojjhaṅgā

Satt'ete sabba-dassinā

Muninā sammadakkhātā Bhāvitā bahulikatā
Samvattanti abhiññāya Nibbānāya ca bodhiyā
Etena sacca-vajjena Sotthi te hotu sabbadā.

*The factors of Awakening include mindfulness,
Investigation of qualities,
Persistence, rapture, & serenity factors of Awakening, plus
Concentration & equanimity factors of Awakening.
These seven, which the All-seeing Sage
Has rightly taught, when developed & matured,
Bring about heightened knowledge, Liberation, & Awakening.
By the saying of this truth, may you always be well.*

Ekasmiṃ samaye nātho Moggallānañca Kassapaṃ
Gilāne dukkhite disvā Bojjhaṅge satta desayi
Te ca taṃ abhinanditvā Rogā muccim̐su taṃkhaṇe
Etena sacca-vajjena Sotthi te hotu sabbadā.

*At one time, our Protector—seeing that Moggallana & Kassapa
Were sick & in pain—taught them the seven factors of Awakening.
They, delighting in that, were instantly freed from their illness.
By the saying of this truth, may you always be well.*

Ekadā dhamma-rājā pi Gelaññenābhipīlito
Cundattherena taññeva Bhaṇāpetvāna sādaraṃ
Sammoditvā ca ābādhā Tamhā vuṭṭhāsi ṭhānaso

Etena sacca-vajjena Sotthi te hotu sabbadā.

*Once, when the Dhamma King was afflicted with fever,
He had the Elder Cunda recite that very teaching with devotion.
And as he approved, he rose up from that disease.
By the saying of this truth, may you always be well.*

Pahīnā te ca ābādhā Tiṇṇannam-pi mahesinam
Maggāhata-kilesā va Pattānuppattidhammatam
Etena sacca-vajjena Sotthi te hotu sabbadā.

*Those diseases were abandoned by the three great seers,
Just as defilements are demolished by the Path
In accordance with step-by-step attainment.
By the saying of this truth, may you always be well.*

Buddha-jaya-maṅgala Gatha

The Verses of the Buddha's Auspicious Victories

Bāhum saḥassam-abhinimmita-sāvudhantam
Grīmekhalam udita-ghora-sasena-māram
Dānādi-dhamma-vidhinā jitavā munindo
Tan-tejasā bhavatu te jaya-maṅgalāni
[Tan-tejasā bhavatu te jaya-maṅgal'aggam].

*Creating a form with 1,000 arms, each equipped with a weapon,
Mara, on the elephant Girimekhala,
uttered a frightening roar together with his troops.
The Lord of Sages defeated him by means of such qualities as generosity:
By the power of this, may you have victory blessings.
[By the power of this, may you have the highest victory blessing.]*

Mārātirekam-abhiyujjhita-sabba-rattim
Ghorampan'ālavaka-makkham-athaddha-yakkham
Khantī-sudanta-vidhinā jitavā munindo

Tan-tejasā bhavatu te jaya-maṅgalāni.

*Even more frightful than Mara making war all night
Was Aḷavaka, the arrogant unstable ogre.*

*The Lord of Sages defeated him by means of well-trained endurance:
By the power of this, may you have victory blessings.*

Nāḷāgiriṃ gaja-varam atimattabhūtaṃ
Dāvaggi-cakkam-asanīva sudāruṇantaṃ
Mett'ambuseka-vidhinā jitavā munindo
Tan-tejasā bhavatu te jaya-maṅgalāni.

*Nāḷāgiri, the excellent elephant, when maddened,
Was very horrific, like a forest fire, a flaming discus, a lightning bolt.
The Lord of Sages defeated him by sprinkling the water of good will:
By the power of this, may you have victory blessings.*

Ukkhitta-khaggam-atihattha sudāruṇantaṃ
Dhāvan-ti-yojana-path'aṅguli-mālavantaṃ
Iddhībhisaṅkhata-mano jitavā munindo
Tan-tejasā bhavatu te jaya-maṅgalāni.

*Very horrific, with a sword upraised in his expert hand,
Garlanded-with-Fingers ran three leagues along the path.
The Lord of Sages defeated him with mind-fashioned marvels:
By the power of this, may you have victory blessings.*

Katvāna kaṭṭham-udaram iva gabbhiniyā
Ciñcāya duṭṭha-vacanaṃ jana-kāya-majjhe
Santena soma-vidhinā jitavā munindo
Tan-tejasā bhavatu te jaya-maṅgalāni.

*Having made a wooden belly to appear pregnant,
Ciñca made a lewd accusation in the midst of the gathering.
The Lord of Sages defeated her with peaceful, gracious means:
By the power of this, may you have victory blessings.*

Saccam vihāya mati-saccaka-vāda-ketum
 Vādābhiropita-manam ati-andhabhūtam
 Paññā-padīpa-jalito jitavā munindo
 Tan-tejasā bhavatu te jaya-maṅgalāni.

*Saccaka, whose provocative views had abandoned the truth,
 Delighting in argument, had become thoroughly blind.
 The Lord of Sages defeated him with the light of discernment:
 By the power of this, may you have victory blessings.*

Nandopananda-bhujagam vibudham mahiddhim
 Puttena thera-bhujagena damāpayanto
 Iddhūpadesa-vidhinā jitava munindo
 Tan-tejasā bhavatu te jaya-maṅgalāni.

*Nandopananda was a serpent with great power but wrong views.
 The Lord of Sages defeated him by means of a display of marvels,
 sending his son (Moggallāna), the serpent-elder, to tame him:
 By the power of this, may you have victory blessings.*

Duggāha-diṭṭhi-bhujagena sudatṭha-hattham
 Brahmaṁ visuddhi-jutim-iddhi-bakābhidhānam
 Ñāṇāgadena vidhinā jitavā munindo
 Tan-tejasā bhavatu te jaya-maṅgalāni.

*His hands bound tight by the serpent of wrongly held views,
 Baka, the Brahma, thought himself pure in his radiance & power.
 The Lord of Sages defeated him by means of his words of knowledge:
 By the power of this, may you have victory blessings.*

Etāpi buddha-jaya-maṅgala-aṭṭha-gāthā
 Yo vācano dinadine sarate matandī
 Hitvān'aneka-vividhāni c'upaddavāni
 Mokkham sukham adhigameyya naro sapañño.

*These eight verses of the Buddha's victory blessings:
 Whatever person of discernment
 Recites or recalls them day after day without lapsing,
 Destroying all kinds of obstacles,
 Will attain emancipation & happiness.*

Jaya Paritta

The Victory Protection

Mahā-kāruṇiko nātho	Hitāya sabba-pāṇinam
Pūretvā pāramī sabbā	Patto sambodhim-uttamam
Etena sacca-vajjena	Hotu te jaya-maṅgalam

*(The Buddha), our protector, with great compassion,
 For the welfare of all beings,
 Having fulfilled all the perfections,
 Attained the highest self-awakening.
 Through the speaking of this truth,
 may you have a victory blessing.*

Jayanto bodhiyā mūle	Sakyānam nandi-vaḍḍhano
Evam tvam vijayo hohi	Jayassu jaya-maṅgale

*Victorious at the foot of the Bodhi tree,
 Was he who increased the Sakyans' delight.
 May you have the same sort of victory,
 May you win victory blessings.*

Aparājita-pallaṅke	Sīse paṭhavi-pokkhare
Abhiseke sabba-buddhānam	Aggappatto pamodati

*At the head of the lotus leaf of the world
 On the undefeated seat
 Consecrated by all the Buddhas,
 He rejoiced in the utmost attainment.*

Sunakkhattam sumañgalam	Supabhātam suhuṭṭhitam
Sukhaṇo sumuhutto ca	Suyiṭṭham brahmacārisu

Padakkhiṇaṃ kāya-kammaṃ

Vācā-kammaṃ padakkhiṇaṃ

Padakkhiṇaṃ mano-kammaṃ

Paṇidhī te padakkhiṇā

Padakkhiṇāni katvāna Labhantatthe, padakkhiṇe

*A lucky star it is, a lucky blessing,
a lucky dawn, a lucky sacrifice,
a lucky instant, a lucky moment,
a lucky offering: i.e., a rightful bodily act
a rightful verbal act, a rightful mental act,
your rightful intentions
with regard to those who lead the chaste life.
Doing these rightful things,
your rightful aims are achieved.*

Abhaya Paritta

The Danger-free Protection

Yan-dunnimittaṃ avamaṅgalañca

Yo cāmanāpo sakuṇassa saddo

Pāpaggaho dussupinaṃ akantaṃ

Buddhānubhāvena vināsamentu

*Whatever unlucky portents & ill omens,
And whatever distressing bird calls,
Evil planets, upsetting nightmares:
By the Buddha's power may they be destroyed.*

Yan-dunnimittaṃ avamaṅgalañca

Yo cāmanāpo sakuṇassa saddo

Pāpaggaho dussupinaṃ akantaṃ

Dhammānubhāvena vināsamentu

*Whatever unlucky portents & ill omens,
And whatever distressing bird calls,
Evil planets, upsetting nightmares:
By the Dhamma's power may they be destroyed.*

Yan-dunnimittam avamaṅgalañca

Yo cāmanāpo sakuṇassa saddo

Pāpaggaho dussupinam akantam

Saṅghānubhāvena vināsamentu

*Whatever unlucky portents & ill omens,
And whatever distressing bird calls,
Evil planets, upsetting nightmares:
By the Saṅgha's power may they be destroyed.*

* * *

Sakkatvā buddha-ratanam Osatham uttamam varam
Hitam deva-manussānam Buddha-tejena sotthinā
Nassant'upaddavā sabbe Dukkha vūpasamentu te.

*Having revered the jewel of the Buddha,
The highest, most excellent medicine,
The welfare of human & heavenly beings:
Through the Buddha's might & safety
May all obstacles vanish,
May your sufferings grow totally calm.*

Sakkatvā dhamma-ratanam Osatham uttamam varam
Parīlāhūpasamanam Dhamma-tejena sotthinā
Nassant'upaddavā sabbe Bhayā vūpasamentu te.

*Having revered the jewel of the Dhamma,
The highest, most excellent medicine,
The stiller of feverish passion:*

*Through the Dhamma's might & safety
May all obstacles vanish,
May your fears grow totally calm.*

Sakkatvā saṅgha-ratanam Osatham uttamam varam
Āhuneyyam pāhuneyyam Saṅgha-tejena sotthinā
Nassant'upaddavā sabbe Rogā vūpasamentu te.

*Having revered the jewel of the Saṅgha,
The highest, most excellent medicine,
Worthy of gifts, worthy of hospitality:
Through the Saṅgha's might & safety
May all obstacles vanish,
May your diseases grow totally calm.*

* * *

Dukkhappattā ca niddukkhā

Bhayappattā ca nibbhayā

Sokappattā ca nissokā Hontu sabbe pi pāṇino.

*May all beings: who have fallen into suffering be without suffering,
who have fallen into danger be without danger,
who have fallen into sorrow be without sorrow.*

Ettāvatā ca amhehi Sambhataṃ puñña-sampadam

Sabbe devānumodantu Sabba-sampatti-siddhiyā.

For the sake of all attainment & success

May all heavenly beings rejoice

In the extent to which we have gathered a consummation of merit.

Dānam dadantu saddhāya Sīlam rakkhantu sabbadā

Bhāvanābhiratā hontu Gacchantu devatāgatā.

*May they give gifts with conviction, may they always maintain virtue,
May they delight in meditation, may they go to a heavenly destination.*

Sabbe buddhā balappattā Paccekānañca yaṃ balam
Arahantānañca tejena Rakkham bandhāmi sabbaso.

*From the strength attained by all the Buddhas,
The strength of the Private Buddhas,
By the power of the arahants,
I bind this protection all around.*

* * *

Bhavatu sabba-maṅgalam Rakkhantu sabba-devatā
May there be every blessing. May all heavenly beings protect you.

Sabba-buddhānubhāvena Sadā sotthi bhavantu te.
Through the power of all the Buddhas, may you always be well.

Bhavatu sabba-maṅgalam Rakkhantu sabba-devatā
May there be every blessing. May all heavenly beings protect you.

Sabba-dhammānubhāvena Sadā sotthi bhavantu te.
Through the power of all the Dhammas, may you always be well.

Bhavatu sabba-maṅgalam Rakkhantu sabba-devatā
May there be every blessing. May all heavenly beings protect you.

Sabba-saṅghānubhāvena Sadā sotthi bhavantu te.
Through the power of all the Saṅghas, may you always be well.

Verses

The Heart

Mano-pubbaṅgamā dhammā

Mano-seṭṭhā mano-mayā,

*Phenomena are preceded by the heart,
Ruled by the heart,
Made of the heart.*

Manasā ce paduṭṭhena

Bhāsati vā karoti vā,

Tato naṃ dukkham-anveti

Cakkam va vahato padam.

*If one speaks or acts with a corrupted heart,
Suffering follows one,
As the wheel of the chariot
Follows the foot of the animal drawing it.*

Mano-pubbaṅgamā dhammā

Mano-seṭṭhā mano-mayā,

*Phenomena are preceded by the heart,
Ruled by the heart,
Made of the heart.*

Manasā ce pasannena

Bhāsati vā karoti vā,

Tato naṃ sukham-anveti

Chāyā va anapāyini.

*If one speaks or acts with a bright heart,
Happiness follows one,
Like a shadow that never leaves.*

The Three Inspired Verses

Yadā have pātubhavanti dhammā,
 Ātāpino jhāyato brāhmaṇassa,
 Athassa kaṅkhā vapayanti sabbā,
 Yato pajānāti sahetu-dhammaṃ.

*As phenomena grow clear
 To the Brahmin, ardent, absorbed,
 His doubts all vanish
 When he discerns what has a cause.*

Yadā have pātubhavanti dhammā,
 Atāpino jhāyato brāhmaṇassa,
 Athassa kaṅkhā vapayanti sabbā,
 Yato khayam paccayānaṃ avedi.

*As phenomena grow clear
 To the Brahmin, ardent, absorbed,
 His doubts all vanish
 When he penetrates the end of conditions.*

Yadā have pātubhavanti dhammā,
 Atāpino jhāyato brāhmaṇassa,
 Vidhūpayam tiṭṭhati māra-senaṃ,
 Sūrova obhāsayam-antalikkhanti.

*As phenomena grow clear
 To the Brahmin, ardent, absorbed,
 He stands, routing the troops of Mara,
 Like the sun that illumines the sky.*

The House Builder

Aneka-jāti-saṁsāram Sandhāvissam anibbisam,
Gahakāram gavesanto Dukkha jāti punappunam,

*Through the round of many births
I wandered without finding
The house builder I was seeking.
Painful is birth again & again.*

Gahakāraka diṭṭhosi Puna-geham na kāhasi.

*House builder, you are seen!
You will not build a house again.*

Sabbā te phāsukā bhaggā Gahakūṭam visaṅkhataṁ
Visaṅkhāra-gataṁ cittaṁ Taṇhānam khayam-ajjhagā

*All your rafters broken,
The ridge pole destroyed,
Gone to the Unformed, the mind
Has attained the end of craving.*

The Mountain

Yathāpi selā vipulā Nabham āhacca pabbatā
Samantā anupariyeyyum Nippothentā catuddisā

*Like gigantic boulders,
Mountains reaching to the sky
Moving in from all sides,
crushing the four directions,*

Evam jarā ca maccu ca Adhivattanti paṇino
Khattiye brāhmaṇe vesse Sudde caṇḍāla-pukkuse

*In the same way, ageing & death
Roll over living beings:
Noble warriors, priests, merchants,
workers, outcastes, & scavengers.*

Na kiñci parivajjeti Sabbam-evābhimaddati
 Na tattha hatthinaṃ bhūmi Na rathānaṃ na pattiya
 Na cāpi manta-yuddhena Sakkā jetuṃ dhanena vā

*They spare nothing,
 They trample everything.
 Here elephants can hold no ground
 Nor can chariots or infantry.
 Nor can a battle of spells
 Or wealth win out.*

Tasmā hi paṇḍito poso Sampassaṃ attham-attano
 Buddhē Dhamme ca Saṅghe ca

Dhiro saddhaṃ nivesaye

*So a wise person,
 Seeing his own good,
 Secures firm conviction
 In the Buddha, Dhamma, & Sangha.*

Yo dhammacārī kāyena Vācāya uda cetasā
 Idh'eva naṃ paṃsati Pecca sagge pamodati.

*He who practices the Dhamma
 In thought, word, & deed,
 receives praise here on earth
 And after death rejoices in heaven.*

Noble Wealth

Yassa saddhā tathāgate Acalā supatiṭṭhitā,
 Silaṅca yassa kalyāṇaṃ Ariya-kantaṃ paṃsitaṃ

*One whose conviction in the Tathagata
 Is unshakable, well-established,
 Whose virtue is admirable,
 Praised, cherished by the Noble Ones,*

Saṅghe pasādo yassatthi Ujubhūtaṅca dassanaṃ

Adaliddoti taṃ āhu Amoghan-tassa jīvitam
Who has faith in the Sangha, straightforwardness, vision:
"He is not poor," they say. His life has not been in vain.

Tasmā saddhañca sīlañca

Pasādam dhamma-dassanam

Anuyuñjetha medhāvī Saram buddhāna-sāsananti
So conviction & virtue, faith, & dhamma-vision
Should be cultivated by the wise,
Remembering the Buddhas' teachings.

An Auspicious Day

Atitam nānvāgameyya Nappaṭikañkhe anāgataṃ

Yad'atitam-pahīnantam Appattañca anāgataṃ

He would not range after the past,
Nor wonder about the future.
What is past has been left behind,
The future is as yet unreached.

Paccuppannañca yo dhammam

Tatha tatha vipassati

Asamhiraṃ asaṅkuppaṃ Taṃ viddhā manubrūhaye

Whatever phenomenon is present,
he clearly sees right there, right there.
Unvanquished, unshaken,
That is how he develops the mind.

Ajjeva kiccam-ātappaṃ Ko jaññā maraṇam suve

Na hi no saṅgarantena Mahāsenena maccunā

Doing his duty ardently, today,
For—who knows?—tomorrow death may come.
There is no bargaining
With Death & his mighty horde.

Evam vihārim-ātāpim Aho-rattam-atanditam

Taṃ ve bhaddeka-ratto'ti Santo ācikkhate muniti.

*Whoever lives thus ardently,
relentlessly both day & night,
has truly had an auspicious day:
Thus says the Peaceful Sage.*

The Three Characteristics

Sabbe saṅkhārā aniccā'ti Yadā paññāya passati,
Atha nibbindati dukkhe: Esa maggo visuddhiyā.

*All processes are inconstant:
When one sees this with discernment,
One grows disenchanted with stress—
This is the path to purity.*

Sabbe saṅkhārā dukkhā'ti Yadā paññāya passati,
Atha nibbindati dukkhe: Esa maggo visuddhiyā.

*All processes are stressful:
When one sees this with discernment,
One grows disenchanted with stress—
This is the path to purity.*

Sabbe dhammā anattā'ti Yadā paññāya passati,
Atha nibbindati dukkhe: Esa maggo visuddhiyā.

*All phenomena are not-self:
When one sees this with discernment,
One grows disenchanted with stress—
This is the path to purity.*

Appakā te manussesu Ye janā pāra-gāmino
Athāyaṃ itarā pajā Tīram-evānudhāvati.

*Few are the human beings who go to the Further Shore,
These others simply scurry around on this shore.*

Ye ca kho sammadakkhāte

Dhamme dhammānuvattino

Te janā pāramessanti Maccudheyyaṃ suduttaraṃ.

*But those who practice the Dhamma
In line with the well-taught Dhamma,
They will cross over Death's realm, so hard to transcend.*

Kaṇhaṃ dhammaṃ vipphāya

Sukkaṃ bhāvētha paṇḍito.

Okā anokam-āgamaṃ Viveke yattha dūramaṃ

*Abandoning dark practices,
The wise person should develop the bright,
Having gone from home to no-home
In seclusion, so hard to relish.*

Tatrābhiratim-iccheyya Hitvā kāme akiñcano.

Pariyodapeyya attānaṃ Citta-klesehi paṇḍito

*There he should wish for delight,
Having discarded sensuality—he who has nothing.
He should cleanse himself,
the wise one, of mental defilement.*

Yesaṃ sambodhiyaṅgesu Sammā cittaṃ subhāvitaṃ

Ādāna-paṭinissagge Anupādāya ye ratā,

Khīṇ'āsavā jutimanto Te loke parinibbutā'ti.

*Whose minds are well-developed
In the factors of Awakening,
Who delight in non-clinging,
Relinquishing grasping,
Glorious, free of effluent:
They are unbound in the world.*

* * *

Aniccā vata saṅkhārā Uppāda-vaya-dhammino

Uppajjitvā nirujjhanti Tesāṃ vūpasamo sukho

*Inconstant are compounded things. Their nature: to arise & pass away.
They disband as they are arising. Their total stilling is bliss.*

The Burden

Bhārā have pañcakkhandhā Bhārahāro ca puggalo.

Bhārādānaṃ dukkhaṃ loke

Bhāra-nikkhepanaṃ sukhaṃ.

*The five aggregates are truly a burden,
And the individual is what carries the burden.
To take up the burden is to suffer in the world.
To throw off the burden is bliss.*

Nikkhipitvā garuṃ bhāraṃ Aññaṃ bhāraṃ anādiya

Sa-mūlaṃ taṇhaṃ abbuḥha Nicchāto parinibbuto'ti.

*Having thrown off the heavy burden,
and not taking on another,
One pulls out craving, root & all—
Free from desire, totally unbound.*

Non-complacency

Appamādo amataṃ padaṃ Pamādo maccuno padaṃ

*Non-complacency, the path to the Deathless.
Complacency, the path to death.*

Appammattā ne miyyanti Ye pamattā yathā matā.

*The non-complacent do not die.
The complacent are as if already dead.*

Etaṃ vesesato ñatvā, Appamādamhi paṇḍitāti.

*Knowing this distinction,
The wise are established in non-complacency.*

Formal Requests

Taking the Five Precepts

THE REQUEST: Mayam bhante, ti-saraṇena saha pañca
sīlāni yācāma.

Venerable Sir, we request the Three Refuges & the Five Precepts.

Dutiyampi mayam bhante...

Venerable Sir, a second time...

Tatiyampi mayam bhante...

Venerable Sir, a third time...

The monk then recites the following passage three times, after which the lay people repeat it three times:

Namo tassa bhagavato arahato
sammā-sambuddhassa.

*Homage to the Blessed One, the Worthy One,
the Rightly Self-awakened One.*

The monk then recites the following passages line by line, with the lay people reciting line by line after him.

Buddham saraṇam gacchāmi.

I go to the Buddha for refuge.

Dhammam saraṇam gacchāmi.

I go to the Dhamma for refuge.

Saṅgham saraṇam gacchāmi.

I go to the Sangha for refuge.

Dutiyampi buddham saraṇam gacchāmi.

A second time, I go to the Buddha for refuge.

Dutiyampi dhammam saraṇam gacchāmi.

A second time, I go to the Dhamma for refuge.

Dutiyampi saṅghaṃ saraṇaṃ gacchāmi.

A second time, I go to the Sangha for refuge.

Tatīyampi buddhaṃ saraṇaṃ gacchāmi.

A third time, I go to the Buddha for refuge.

Tatīyampi dhammaṃ saraṇaṃ gacchāmi.

A third time, I go to the Dhamma for refuge.

Tatīyampi saṅghaṃ saraṇaṃ gacchāmi.

A third time, I go to the Sangha for refuge.

The monk then says: Ti-saraṇa-gamaṇaṃ niṭṭhitaṃ.

This ends the going for refuge.

The lay people respond: Ama bhante.

Yes, Venerable Sir.

The monk then recites the precepts line by line, with the lay people reciting them line by line after him.

Pāṇātipātā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from taking life.

Adinnādānā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from stealing.

Kāmesu micchācārā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from sexual misconduct.

Musāvādā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from telling lies.

Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from intoxicating liquors & drugs that lead to carelessness.

The monk then concludes with the following:

Imāni pañca sikkhā-padāni:

These are the five training rules.

Sīlena sugatim yanti.

Through virtue they go to a good bourn.

Sīlena bhoga-sampadā.

Through virtue is wealth attained.

Sīlena nibbutim yanti.

Through virtue they go to Liberation.

Tasmā sīlam visodhaye.

Therefore we should purify our virtue.

(BOW THREE TIMES)

Taking the Eight Precepts

THE REQUEST: Mayam bhante, ti-saraṇena saha aṭṭha
sīlāni yācāma.

Venerable Sir, we request the Three Refuges & the Eight Precepts.

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I go to the Dhamma for refuge.

Saṅgham saraṇam gacchāmi.

I go to the Saṅgha for refuge.

Dutiyampi buddham saraṇam gacchāmi.

A second time, I go to the Buddha for refuge.

Dutiyampi dhammam saraṇam gacchāmi.

A second time, I go to the Dhamma for refuge.

Dutiyampi saṅghaṃ saraṇaṃ gacchāmi.

A second time, I go to the Saṅgha for refuge.

Tatiyampi buddhaṃ saraṇaṃ gacchāmi.

A third time, I go to the Buddha for refuge.

Tatiyampi dhammaṃ saraṇaṃ gacchāmi.

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I undertake the training rule to refrain from stealing.

Abrahma-cariyā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from sexual intercourse.

Musāvādā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from telling lies.

Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from intoxicating liquors & drugs that lead to carelessness.

Vikāla-bhojanā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from eating after noon & before dawn.

Nacca-gīta-vādita-visūka-dassanā mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsanatṭhānā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from dancing, singing, music, watching shows, wearing garlands, beautifying myself with perfumes & cosmetics.

Uccāsayana-mahāsayanā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from high & luxurious seats & beds.

Imāni aṭṭha sikkhā-padāni samādiyāmi.

I undertake these eight precepts.

Imāni aṭṭha sikkhā-padāni samādiyāmi.

I undertake these eight precepts.

Imāni aṭṭha sikkhā-padāni samādiyāmi.

I undertake these eight precepts.

(BOW THREE TIMES)

Ordination for an Eight-Precept Nun

Arahaṃ sammā-sambuddho bhagavā.

The Blessed One is Worthy & Rightly Self-awakened.

Buddhaṃ bhagavantam abhivādemi.

I bow down before the Awakened, Blessed One.

(BOW DOWN)

Svākkhāto bhagavatā dhammo.

The Dhamma is well-expounded by the Blessed One.

Dhammam namassāmi.

I pay homage to the Dhamma.

(BOW DOWN)

Supaṭipanno bhagavato sāvaka-saṅgho.

The Sangha of the Blessed One's disciples has practiced well.

Saṅgham namāmi.

I pay respect to the Sangha.

(BOW DOWN)

Namo tassa bhagavato arahato
sammā-sambuddhassa. (Three times.)

*Homage to the Blessed One, the Worthy One,
the Rightly Self-awakened One.*

Esāhaṃ bhante, sucira-parinibbutampi, taṃ
bhagavantam saraṇam gacchāmi, dhammañca
bhikkhu-saṅghañca, pabbajjam maṃ saṅgho dhāretu,
ajjatagge pānupetaṃ saraṇam gataṃ.

*Venerable sir, I take refuge in the Blessed One—though he long ago
attained Liberation—together with the Dhamma & the Bhikkhu*

Sangha. May the Sangha regard me as one gone forth, having attained refuge from this day forward.

Ahaṃ bhante, ti-saraṇena saha aṭṭha silāni yācāmi.

Venerable Sir, I request the Three Refuges & the Eight Precepts.

Dutiyampi ahaṃ bhante...

Venerable Sir, a second time...

Tatīyampi ahaṃ bhante...

Venerable Sir, a third time...

The monk then recites the following passage three times, after which the nun repeats it three times:

Namo tassa bhagavato arahato
sammā-sambuddhassa.

*Homage to the Blessed One, the Worthy One,
the Rightly Self-awakened One.*

The monk then recites the following passages line by line, with the nun reciting line by line after him.

Buddhaṃ saraṇaṃ gacchāmi.

I go to the Buddha for refuge.

Dhammaṃ saraṇaṃ gacchāmi.

I go to the Dhamma for refuge.

Saṅghaṃ saraṇaṃ gacchāmi.

I go to the Saṅgha for refuge.

Dutiyampi buddhaṃ saraṇaṃ gacchāmi.

A second time, I go to the Buddha for refuge.

Dutiyampi dhammaṃ saraṇaṃ gacchāmi.

A second time, I go to the Dhamma for refuge.

Dutiyampi saṅghaṃ saraṇaṃ gacchāmi.

A second time, I go to the Saṅgha for refuge.

Tatīyampi buddhaṃ saraṇaṃ gacchāmi.

A third time, I go to the Buddha for refuge.

Tatīyampi dhammaṃ saraṇaṃ gacchāmi.

A third time, I go to the Dhamma for refuge.

Tatīyampi saṅghaṃ saraṇaṃ gacchāmi.

A third time, I go to the Saṅgha for refuge.

The monk then says: Ti-saraṇa-gamaṇaṃ niṭṭhitaṃ.

This ends the going for refuge.

The nun responds: Ama bhante.

Yes, Venerable Sir.

The monk then recites the precepts line by line, with the nun reciting them line by line after him.

Pāṇātipātā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from taking life.

Adinnādānā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from stealing.

Abrahma-cariyā veramaṇī sikkhā-padaṃ
samādiyāmi.

I undertake the training rule to refrain from sexual intercourse.

Musāvādā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from telling lies.

Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhā-
padaṃ samādiyāmi.

*I undertake the training rule to refrain from intoxicating liquors &
drugs that lead to carelessness.*

Vikāla-bhojanā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from eating after noon & before dawn.

Nacca-gīta-vādita-visūka-dassanā mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsaṇaṭṭhānā veramaṇi sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from dancing, singing, music, watching shows, wearing garlands, beautifying myself with perfumes & cosmetics.

Uccāsayana-mahāsayanā veramaṇi sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from high & luxurious seats & beds.

Imāni aṭṭha sikkhā-padāni samādiyāmi.

I undertake these eight precepts.

Imāni aṭṭha sikkhā-padāni samādiyāmi.

I undertake these eight precepts.

Imāni aṭṭha sikkhā-padāni samādiyāmi.

I undertake these eight precepts.

(BOW THREE TIMES)

Requesting a Discourse

Brahmā ca lokādhīpati sahaṃpati
 Kat'añjali andhivaraṃ ayācatha:
 Santidha sattāpparajakkha-jātikā
 Desetu dhammaṃ anukampimaṃ pajam.

*The Brahma Sahampati, Lord of the World,
 With hands palm-to-palm before his heart, requested a blessing:
 There are beings here with only a little dust in their eyes.
 Please teach the Dhamma out of compassion for them.*

Requesting Blessings

Vipatti-paṭibāhāya	sabba-sampatti-siddhiyā,
Sabba- dukkha -vināsāya	parittaṃ brūtha maṅgalaṃ.
Vipatti-paṭibāhāya	sabba-sampatti-siddhiyā,
Sabba- bhaya -vināsāya	parittaṃ brūtha maṅgalaṃ.
Vipatti-paṭibāhāya	sabba-sampatti-siddhiyā,
Sabba- roga -vināsāya	parittaṃ brūtha maṅgalaṃ.

*For warding off misfortune, for the achievement of all good fortune,
 For the dispelling of all **pain**, may you chant a blessing & protection.
 For warding off misfortune, for the achievement of all good fortune,
 For the dispelling of all **danger**, may you chant a blessing & protection.
 For warding off misfortune, for the achievement of all good fortune,
 For the dispelling of all **illness**, may you chant a blessing & protection.*

Requesting Forgiveness

(From the Triple Gem)

Repeat **Namo...** three times.

Ratanattaye pamādena, dvārattayena kataṃ,
Sabbam aparādham khamatu no bhante.

*May the Triple Gem forgive us for any wrong we have done out of
carelessness in thought, word, or deed.*

(From a Senior Monk)

Repeat **Namo...** three times.

[Mahāthere]* pamādena, dvārattayena kataṃ,
Sabbam aparādham khamatu no bhante.

(Three times.)

*Venerable Sir, may you forgive us for any wrong we have done you out of
carelessness in thought, word, or deed.*

Bow down & stay there while the monk says:

Ahaṃ khamāmi, tumhehi pi me khamitabbaṃ.

I forgive you; may you all also forgive me.

Respond:

Khamāma bhante.

We forgive you, Venerable Sir.

The monk will then recite a blessing, after which all say:

Sādhu bhante.

Very good, Venerable Sir.

(BOW THREE TIMES)

* *Mahathere* is used for very senior & highly respected monks.
 Change it to *There* for somewhat less senior monks,
Upajjhāye for one's preceptor,
Ācariye for one's teacher, and
Āyasmante for monks in general.

(When one person is asking forgiveness)

Repeat *Namo...* three times.

[Mahāthere]* *pamādena, dvārattayena kataṃ,
 Sabbam aparādham khamatha me bhante.*

(Three times.)

*Venerable Sir, may you forgive me for any wrong I have done you out of
 carelessness in thought, word, or deed.*

Bow down & stay there while the monk says:
*Ahaṃ khamāmi, tayā pi me khamitabbam.
 I forgive you; may you also forgive me.*

Respond:
*Khamāmi bhante.
 I forgive you, Venerable Sir.*

The monk will then recite a blessing, after which say:

*Sādhu bhante.
 Very good, Venerable Sir.
 (BOW THREE TIMES)*

Choose to do only the good.

A warning to prepare yourself for the future conduct of your life is the best substitute for a blessing and the most reasonable. If you do good, then even if you don't receive blessings, you'll have to do well. If you do evil, then no matter what blessings can be contrived, they can't make you do well. To do evil is like tossing a rock in the water: It will have to sink immediately. No one, no matter how charismatic, can come and charm or plead with the rock to float back up to the surface. If you do evil, you will have to sink, spoiling your dignity, your character, and your reputation, like a heavy rock sunk down into the mud.

To do good is like light oil: When you pour it on water, it is bound to float as an iridescence over the surface. To do good adds to your dignity and to your reputation. People will be sure to praise and respect you, to exalt you like the oil that floats over water. Even if you should have enemies intent on hating you, reviling you to make you sink, they won't have any effect and will simply fall victim to their own efforts.

So make up your mind to be courageous in doing only the good, without fear or apprehension for any obstacle whatsoever. The person who trusts in the Triple Gem, the person with true happiness, the person who prospers, achieving his or her desired goals, is the person who does only the good.

—Chao Khun Nararat Rājamānit

*Formal
Offerings*

Formal Offerings

Food

To four or more monks. Repeat **Namo...** three times, then:
 Imāni mayam bhante, bhattāni, saparivārāni,
 bhikkhu-saṅghassa, oṇojayāma. Sādhu no bhante,
 bhikkhu-saṅgho, imāni, bhattāni, saparivārāni,
 paṭiggaṇhātu, amhākaṃ, dīgha-rattaṃ, hitāya,
 sukhāya.

We present these foods of ours, together with their accompanying articles, to the Bhikkhu Sangha. May the Bhikkhu Sangha accept these foods, together with their accompanying articles, for our long-term welfare & happiness.

To three monks or less. Repeat **Namo...** three times, then:
 Imāni mayam bhante, bhattāni, saparivārāni,
 sīlavantassa, oṇojayāma. Sādhu no bhante, sīlavanto,
 imāni, bhattāni, saparivārāni, paṭiggaṇhātu,
 amhākaṃ, dīgha-rattaṃ, hitāya, sukhāya.

We present these foods of ours, together with their accompanying articles, to the virtuous ones. May the virtuous ones accept these foods, together with their accompanying articles, for our long-term welfare & happiness.

General Items (after noon)

To four or more monks. Repeat **Namo...** three times, then:
 Imāni mayam bhante, saṅgha-dānāni, bhikkhu-
 saṅghassa, oṇojayāma. Sādhu no bhante, bhikkhu-
 saṅgho, imāni saṅgha-dānāni, paṭiggaṇhātu,
 amhākaṃ, dīgha-rattam, hitāya, sukhāya.

We present these Sangha gifts of ours to the Bhikkhu Sangha. May the Bhikkhu Sangha accept these Sangha gifts for our long-term welfare & happiness.

To three monks or less. Repeat **Namo...** three times, then:
 Imāni mayam bhante, saṅgha-dānāni, silavantassa,
 oṇojayāma. Sādhu no bhante, silavanto, imāni
 saṅgha-dānāni, paṭiggaṇhātu, amhākaṃ, dīgha-
 rattam, hitāya, sukhāya.

We present these Sangha gifts of ours to the virtuous ones. May the virtuous ones accept these Sangha gifts for our long-term welfare & happiness.

“Forest Cloth”

To four or more monks. Repeat **Namo...** three times, then:
 Imāni mayam bhante, paṇsukūla-cīvarāni,
 saparivārāni, bhikkhu-saṅghassa, oṇojayāma. Sādhu
 no bhante, bhikkhu-saṅgho, imāni, paṇsukūla-
 cīvarāni, saparivārāni, paṭiggaṇhātu, amhākaṃ,
 dīgha-rattam, hitāya, sukhāya.

We present these cast-off cloths of ours, together with their accompanying articles, to the Bhikkhu Sangha. May the Bhikkhu Sangha accept these cast-off cloths, together with their accompanying articles, for our long-term welfare & happiness.

To three monks or less. Repeat **Namo...** three times, then:

Imāni mayam bhante, paṇsukūla-cīvarāni,
saparivārāni, sīlavantassa, oṇojayāma. Sādhu no
bhante, sīlavanto, imāni, paṇsukūla-cīvarāni,
saparivārāni, paṭiggaṇhātu, amhākaṃ, digha-rattam,
hitāya, sukhāya.

We present these cast-off cloths of ours, together with their accompanying articles, to the virtuous ones. May the virtuous ones accept these cast-off cloths, together with their accompanying articles, for our long-term welfare & happiness.

***Declaration for a Gift to the Bhikkhu Sangha
(to be made by one of the monks)***

Repeat **Namo...** three times, then: Yagghe bhante saṅgho
jāneyya: Ayaṃ paṭhama-bhāgo therassa pāpuṇāti.
Avasesā bhāgā amhākaṃ pāpuṇantu. Bhikkhū ca
(sāmaṇerā ca gahaṭṭhā ca)* yathā-sukhaṃ
paribhuñjantu.

May the Sangha please pay attention: The first share [of this gift] goes to the senior monk. May the remaining shares be ours. May the

monks, (the novices, & the lay people)* [living here] use these things as they please.

* Omit or include the references to novices & lay people as is appropriate.

Rains Bathing Cloth

To four or more monks. Repeat **Namo...** three times, then:
 Imāni mayam bhante, vassāvāsika-cīvarāni,
 saparivārāni, bhikkhu-saṅghassa, oṇojayāma. Sādhu
 no bhante, bhikkhu-saṅgho, imāni, vassāvāsika-
 cīvarāni, saparivārāni, paṭiggaṇhātu, amhākaṃ,
 dīgha-rattam, hitāya, sukhāya.

*We present these Rains bathing cloths of ours,
 together with their accompanying articles, to the
 Bhikkhu Sangha. May the Bhikkhu Sangha accept
 these Rains bathing cloths, together with their
 accompanying articles, for our long-term welfare &
 happiness.*

To three monks or less. Repeat **Namo...** three times, then:
 Imāni mayam bhante, vassāvāsika-cīvarāni,
 saparivārāni, sīlavantassa, oṇojayāma. Sādhu no
 bhante, sīlavanto, imāni, vassāvāsika-cīvarāni,
 saparivārāni, paṭiggaṇhātu, amhākaṃ, dīgha-rattam,
 hitāya, sukhāya.

*We present these Rains bathing cloths of ours,
 together with their accompanying articles, to the
 virtuous ones. May the virtuous ones accept these*

Rains bathing cloths, together with their accompanying articles, for our long-term welfare & happiness.

Candles

Repeat **Namo...** three times, then:

Imāni mayam bhante, dīpa-dhūpa-puppha-varāni, ratanattayasseva, abhipūjema. Amhākaṃ, ratanattayassa pūjā, dīgha-rattam, hita-sukhāvahā hotu, āsavakkhayappattiyā, samvattatu.

We offer these excellent candles, incense sticks, & flowers in homage to the Triple Gem. May our homage of the Triple Gem bring about our long-term welfare & happiness; may it lead to the attainment of the ending of defilement.

Kāṭhina Cloth

Repeat **Namo...** three times, then:

Imam bhante, saparivāram, kaṭhina-cīvara-dussam, saṅghassa, oṇojayāma. Sādhu no bhante, saṅgho, imam, saparivāram, kaṭhina-cīvara-dussam, paṭigganḥātu, paṭiggahetvā ca, iminā dussena, kaṭhinam attharatu, amhākaṃ, dīgha-rattam, hitāya, sukhāya.

Venerable Sirs, we present this kathina-robe cloth, together with its accompanying articles, to the Sangha. May the Sangha please accept this kathina-robe cloth, together with its accompanying articles, and having accepted it, spread the kathina with this cloth for our long-term welfare & happiness.

Lodgings

Repeat **Namo...** three times, then:

Imāni mayam bhante, senāsanāni, āgatānāgatassa, cātuddisassa, bhikkhu-saṅghassa, oṇojayāma. Sādhu no bhante, bhikkhu-saṅgho, imāni, senāsanāni, paṭiggaṇhātu, amhākaṃ, dīgha-rattaṃ, hitāya, sukhāya.

We present these lodgings to the Bhikkhu Sangha of the four directions, both those who have come & those who have yet to come. May the Bhikkhu Sangha accept these lodgings for our long-term welfare & happiness.

Homage

Visākha Pūjā

(LEADER): Handa mayam buddhassa bhagavato pubba-bhāga-namakāram karoma se:

Now let us chant the preliminary passage in homage to the Awakened One, the Blessed One:

(ALL)

[Namo tassa] bhagavato arahato sammā-sambuddhassa. (Three times.)

Homage to the Blessed One, the Worthy One, the Rightly Self-awakened One.

Yam-amha kho mayam, Bhagavantam saraṇam gatā, yo no Bhagavā satthā, yassa ca mayam Bhagavato dhammam rocema:

The Blessed One to whom we have gone for refuge, who is our Teacher, & in whose Dhamma we delight:

Ahosi kho so Bhagavā, majjhimesu janapadesu ariyakesu manussesu uppanno, khattiyo jātiyā, gotamo gottena;

was born in the Middle Country, the Ariyaka race, the noble warrior class, & the Gotama lineage.

Sakya-putto Sakya-kulā pabbajito, sadevake loke samārake sabrahmake, sassamaṇa-brāhmaṇiya pajāya sadeva-manussāya, anuttaram sammā-sambodhim abhisambuddho.

A member of the Sakyan clan, he left his Sakyan family, went forth into the homeless life, & attained Right Self-Awakening unsurpassed in the cosmos with its Devas, Maras, & Brahmas, its generations with their contemplatives & priests, their rulers & common people.

Nissamsayaṃ kho so Bhagavā, araham sammā-sambuddho, vijjā-caraṇa-sampanno sugato loka-vidū, anuttaro purisa-damma-sārathi satthā deva-manussānaṃ buddho bhagavā.

There is no doubt that the Blessed One is worthy and rightly self-awakened, consummate in knowledge & conduct, one who has gone the good way, a knower of the cosmos, unexcelled as a trainer for those who can be taught, the teacher for human & divine beings; awakened & blessed.

Svākkhāto kho pana, tena Bhagavatā dhammo, sandiṭṭhiko akāliko ehi-passiko, opanayiko paccattam veditabbo viññūhi.

And that the Dhamma is well-taught by the Blessed One, to be seen here & now, timeless, inviting all to come & see, leading inward, to be realized by the wise for themselves.

Supaṭipanno kho panassa, Bhagavato sāvaka-saṅgho, uju-paṭipanno Bhagavato sāvaka-saṅgho, ñāya-paṭipanno Bhagavato sāvaka-saṅgho, sāmici-paṭipanno Bhagavato sāvaka-saṅgho, yadidaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā.

And that the Community of the Blessed One's disciples—the four pairs, the eight types of Noble Ones—have practiced well, have practiced straightforwardly, have practiced methodically, have practiced masterfully.

Ayaṃ kho pana paṭimā, taṃ Bhagavantam uddissa katā paṭiṭṭhāpitā, yāvadeva dassanena, taṃ Bhagavantam anussaritvā, pasāda-saṃvega-paṭilābhāya.

This image dedicated to the Blessed One has been fashioned & placed here so that, in seeing it, we will remember him and gain a sense of inspiration & chastened dispassion.

[Ayaṃ kho pana thūpo, taṃ Bhagavantam uddissa kato paṭiṭṭhāpito, yāvadeva dassanena, taṃ Bhagavantam anussaritvā, pasāda-saṃvega-paṭilābhāya.

This stupa dedicated to the Blessed One has been fashioned & placed here so that, in seeing it, we will remember him and gain a sense of inspiration & chastened dispassion.]

Mayaṃ kho etarahi, imaṃ visākha-puṇṇamī-kālaṃ, tassa Bhagavato jāti-sambodhi-nibbāna-kāla-sammataṃ patvā, imaṃ ṭhānaṃ sampattā.

Now, on this full moon day of Visakha—recognized as the date of the Blessed One's birth, Awakening, & total Liberation—we have gathered together in this place.

Ime daṇḍa-dīpa-dhūpādi-sakkāre gahetvā, attano
kāyaṃ sakkār'ūpadhānaṃ karitvā,

*We take these offerings—candles, incense, & so forth—and
make our bodies a vessel for them.*

Tassa Bhagavato yathā-bhucce guṇe anussarantā, imaṃ
paṭimā-gharaṃ [thūpaṃ] tikkhattuṃ padakkhiṇaṃ
karissāma, yathā-gahitehi sakkārehi pūjaṃ kurumānā.

*Reflecting on the Blessed One's virtues as they actually are,
we will circumambulate this image-shelter [stupa] three
times, paying homage to him with the offerings we hold.*

Sādhu no bhante Bhagavā, sucira-parinibbutopi,
ñātabbehi guṇehi atī'ārammaṇatāya paññāyamāno,

*Although the Blessed One long ago attained total Liberation,
he is still discernable through our remembrance of his
perceivable virtues.*

Ime amhehi gahite sakkāre paṭiggaṇhātu, amhākaṃ
dīgha-rattaṃ hitāya sukhāya.

*May he accept the offerings we hold, for the sake of our long-
term welfare & happiness.*

Visākha Aṭṭhami

(LEADER): Handa mayam buddhassa bhagavato pubba-bhāga-namakāram karoma se:

Now let us chant the preliminary passage in homage to the Awakened One, the Blessed One:

(ALL)

[Namo tassa] bhagavato arahato sammā-sambuddhassa. (Three times.)

Homage to the Blessed One, the Worthy One, the Rightly Self-awakened One.

Yam-amha kho mayam, Bhagavantam saraṇam gatā, yo
no Bhagavā satthā, yassa ca mayam Bhagavato
dhammam rocema:

*The Blessed One to whom we have gone for refuge, who is
our Teacher, & in whose Dhamma we delight:*

Ahosi kho so Bhagavā, majjhimesu janapadesu
ariyakesu manussesu uppanno, khattiyo jātiyā, gotamo
gottena;

*was born in the Middle Country, the Ariyaka race, the noble
warrior class & the Gotama lineage.*

Sakya-putto Sakya-kulā pabbajito, sadevake loke
samārake sabrahmake, sassamaṇa-brāhmaṇiya pajāya
sadeva-manussāya, anuttaram sammā-sambodhim
abhisambuddho.

A member of the Sakyan clan, he left his Sakyan family, went forth into the homeless life & attained Right Self-Awakening unsurpassed in the cosmos with its Devas, Maras & Brahmas, its generations with their contemplatives & priests, their rulers & common people.

Nissamsayam kho so Bhagavā, araham sammā-sambuddho, vijjā-caraṇa-sampanno sugato loka-vidū, anuttaro purisa-damma-sārathi satthā deva-manussānam buddho bhagavā.

There is no doubt that the Blessed One is worthy and Rightly Self-Awakened, consummate in knowledge & conduct, one who has gone the good way, a knower of the cosmos, unexcelled as a trainer for those who can be taught, the teacher for human & divine beings; awakened & blessed.

Svākkhāto kho pana, tena Bhagavatā dhammo, sandiṭṭhiko akāliko ehi-passiko, opanayiko paccattam veditabbo viññūhi.

And that the Dhamma is well-taught by the Blessed One, to be seen here & now, timeless, inviting all to come & see, leading inward, to be realized by the wise for themselves.

Supaṭipanno kho panassa, Bhagavato sāvaka-saṅgho, uju-paṭipanno bhagavato sāvaka-saṅgho, nāya-paṭipanno bhagavato sāvaka-saṅgho, sāmīci-paṭipanno bhagavato sāvaka-saṅgho, yadidaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā.

And that the Community of the Blessed One's disciples—the four pairs, the eight types of Noble Ones—have practiced well, have practiced straightforwardly, have practiced methodically, have practiced masterfully.

Ayaṃ kho pana paṭimā, taṃ Bhagavantam uddissa katā paṭiṭṭhāpitā, yāvadeva dassanena, taṃ Bhagavantam anussaritvā, pasāda-saṃvega-paṭilābhāya.

This image dedicated to the Blessed One has been fashioned & placed here so that, in seeing it, we will remember him and gain a sense of inspiration & chastened dispassion.

[Ayaṃ kho pana thūpo, taṃ Bhagavantam uddissa kato paṭiṭṭhāpito, yāvadeva dassanena, taṃ Bhagavantam anussaritvā, pasāda-saṃvega-paṭilābhāya.

This stupa dedicated to the Blessed One has been fashioned & placed here so that, in seeing it, we will remember him and gain a sense of inspiration & chastened dispassion.]

Mayaṃ kho etarahi, imaṃ visākha-puṇṇamito paramaṃ aṭṭhamī-kālaṃ, tassa Bhagavato sarīrajjhāpana-kāla-sammataṃ patvā, imaṃ ṭhānaṃ sampattā.

Now, on this eighth day after the full moon day of Visakha—recognized as the date of the Blessed One's cremation—we have gathered together in this place.

Ime daṇḍa-dīpa-dhūpādi-sakkāre gahetvā, attano
kāyaṃ sakkār'ūpadhānaṃ karitvā,

*We take these offerings—candles, incense, & so forth—and
make our bodies a vessel for them.*

Tassa Bhagavato yathā-bhucce guṇe anussarantā, imaṃ
paṭimā-gharaṃ [thūpaṃ] tikkhattum padakkhiṇaṃ
karissāma, yathā-gahitehi sakkārehi pūjaṃ kurumānā.

*Reflecting on the Blessed One's virtues as they actually are,
we will circumambulate this image-shelter [stupa] three
times, paying homage to him with the offerings we hold.*

Sādhu no bhante bhagavā, sucira-parinibbutopi,
ñātabbehi guṇehi atit'ārammaṇatāya paññāyamāno,

*Although the Blessed One long ago attained total Liberation,
he is still discernable through our remembrance of his
perceivable virtues.*

Ime amhehi gahite sakkāre paṭiggaṇhātu, amhākaṃ
digha-rattaṃ hitāya sukhāya.

*May he accept the offerings we hold, for the sake of our long-
term welfare & happiness.*

Asāḷha Puja

(LEADER): Handa mayaṃ buddhassa bhagavato pubba-bhāga-namakāraṃ karoma se:

Now let us chant the preliminary passage in homage to the Awakened One, the Blessed One:

(ALL)

[Namo tassa] bhagavato arahato sammā-sambuddhassa. (Three times.)

Homage to the Blessed One, the Worthy One, the Rightly Self-awakened One.

Yam-amha kho mayaṃ, Bhagavantam saraṇam gatā, yo
no Bhagavā satthā, yassa ca mayaṃ Bhagavato
dhammam rocema:

*The Blessed One to whom we have gone for refuge, who is
our Teacher, & in whose Dhamma we delight:*

Ahosi kho so Bhagavā, araham sammā-sambuddho,
sattesu kāruṇṇam paṭicca, karuṇāyako hitesī,
anukampam upādāya, āsāḷha-puṇṇamiyam,
Bārāṇasiyam isipatane migadāye, pañca-vaggiyānam
bhikkūnam, anuttaram dhamma-cakkaṃ paṭhamam
pavattetvā, cattāri ariya-saccāni pakāsesi.

*is a Worthy One, Rightly Self-awakened. Through his
compassion & sympathy for living beings, compassionately
desiring their welfare, he first set the unexcelled Wheel of
Dhamma in motion on the full moon night of the month of*

Asalha, in the Deer Refuge at the Meeting Place of the Seers near Varanasi, and proclaimed the Four Noble Truths to the Group of Five Monks.

Tasmiñca kho samaye, pañca-vaggiyānaṃ bhikkhūnaṃ pāmukho, āyasmā Añña-kondañño, Bhagavantam dhammaṃ sutvā, virajaṃ vītamalaṃ dhamma-cakkhum paṭilabhivā, “Yaṅkiñci samudaya-dhammaṃ sabban-taṃ nirodha-dhammanti.”

At that time, the leader of the Group of Five Monks—Venerable Añña-Kondañño—having listened to the Blessed One’s teaching, gained the vision of Dhamma that, “Whatever is subject to origination is all subject to cessation.”

Bhagavantam upasampadam yācitvā, Bhagavatoyeva santike, ehi-bhikkhu-upasampadam paṭilabhivā, Bhagavato dhamma-vinaye ariya-sāvaka-saṅgho, loke paṭhamam uppanno ahosi.

Having asked for ordination, he gained the Come-Bhikkhu ordination in the Blessed One’s very presence, and so became the world’s first noble disciple in the Blessed One’s doctrine & discipline.

Tasmiñcāpi kho samaye, saṅgha-ratanaṃ loke paṭhamam uppannam ahosi. Buddha-ratanaṃ dhamma-ratanaṃ saṅgha-ratanaṃ, tiratanaṃ sampuṇṇam ahosi.

And at that time the Gem of the Sangha first appeared in the world, making the Triple Gem—the Gem of the Buddha, the Gem of the Dhamma, & the Gem of the Sangha—complete.
 Mayam̐ kho etarahi, imam̐ āsālha-puṇṇamī-kālam̐, tassa Bhagavato dhamma-cakkappavattana-kāla-sammatañca, ariya-sāvaka-saṅgha-uppatti-kāla-sammatañca, ratanattaya-sampuraṇa-kāla-sammatañca patvā, imam̐ ṭhānam̐ sampattā,
Now, on this full moon day of Asalha—recognized as the date of the Blessed One's setting the Wheel of Dhamma in motion, the date of the arising of the Community of the Noble Disciples, and of the completion of the Triple Gem—we have gathered together in this place.
 Ime daṇḍa-dīpa-dhūpādi-sakkāre gahetvā, attano kāyam̐ sakkār'ūpadhānam̐ karitvā,
We take these offerings—candles, incense, & so forth—and make our bodies a vessel for them.
 Tassa Bhagavato yathā-bhucce guṇe anussarantā, imam̐ paṭimā-gharam̐ [thūpam̐] tikkhattum̐ padakkhiṇam̐ karissāma, yathā-gahitehi sakkārehi pūjam̐ kurumānā.
Reflecting on the Blessed One's virtues as they actually are, we will circumambulate this image shelter [stupa] three times, paying homage to him with the offerings we hold.

Sādhū no bhante Bhagavā, sucira-parinibbutopi,
ñātabbehi guṇehi atī'ārammaṇatāya paññāyamāno,

*Although the Blessed One long ago attained total Liberation,
he is still discernable through our remembrance of his
perceivable virtues.*

Ime amhehi gahite sakkāre, paṭiggaṇhātu, amhākaṃ
dīgha-rattaṃ hitāya sukhāya.

*May he accept the offerings we hold, for the sake of our long-
term welfare & happiness.*

Māgha Pujā

(LEADER): Handa mayam buddhassa bhagavato pubba-bhāga-namakāram karoma se:

Now let us chant the preliminary passage in homage to the Awakened One, the Blessed One:

(ALL)

[Namo tassa] bhagavato arahato sammā-sambuddhassa. (Three times.)

Homage to the Blessed One, the Worthy One, the Rightly Self-awakened One.

Ajjāyam māgha-puṇṇamī sampattā, māgha-nakkhattenā puṇṇa-cando yutto, yattha Tathāgato araham sammā-sambuddho, cāturaṅgike sāvaka-sannipāte, ovāda-pāṭimokkham uddisi.

Today is the full moon day in the month of Magha, the date on which the Tathagata—the Worthy One, Rightly Self-awakened—held the four-factored meeting of his disciples and gave the Patimokkha Exhortation.

Tadā hi aḍḍha-terasāni bhikkhu-satāni, sabbesaṃyeva khīṇāsavānam, sabbe te ehi-bhikkhukā, sabbepi te anāmantitāva, Bhagavato santikaṃ āgatā, Veluvane kalandaka-nivāpe, māgha-puṇṇamiyam vaḍḍhamāna-kacchāyāya.

At that time, 1,250 monks—all entirely free of defilements, all recipients of the Come-Bhikkhu ordination, all unnotified

of the meeting—came to the Blessed One’s presence in the Squirrels’ Feeding Ground in the Bamboo Forest on the afternoon of the full moon day in Magha.

Tasmiñca sannipāte, Bhagavā visuddh’uttam’uposatham akāsi, ovāda-pāṭimokkham uddisi.

In that meeting, the Blessed One led an utterly pure full moon observance and gave the Patimokkha Exhortation.

Ayam amhākam Bhagavato, ekoyeva sāvaka-sannipāto ahosi, cāturaṅgiko, aḍḍha-terasāni bhikkhu-satāni, sabbesam yeva khīṇāsavānam.

This was the only time our Blessed One held a four-factored meeting with his disciples, 1,250 monks, all entirely free of defilement.

Mayandāni, imam māgha-puṇṇamī-nakkhatta-samayam, takkālasadisam sampattā, sucira-parinibbutampi tam Bhagavantam samanussaramāna, imasmim tassa Bhagavato sakkhi-bhūte cetiye,

Now, on this same date—the full moon day in Magha—remembering the Blessed One, even though he long ago gained Total Liberation, we have come to this memorial to him.

Ime daṇḍa-dipa-dhūpādi-sakkāre gahetvā, attano kāyam sakkār’ūpadhānam karitvā,

We take these offerings—candles, incense, & so forth—and make our bodies a vessel for them.

Tassa Bhagavato yathā-bhucce guṇe anussarantā, imaṃ paṭimā-gharaṃ [thūpaṃ] tikkhattuṃ padakkhiṇaṃ karissāma, yathā-gahitehi sakkārehi pūjaṃ kurumānā.

Reflecting on the Blessed One's virtues as they actually are, we will circumambulate this image shelter [stupa] three times, paying homage to him with the offerings we hold.

Sādhu no bhante Bhagavā, sasāvaka-saṅgho, sucira-parinibbutopi, guṇehi dharamāno,

Although the Blessed One, together with that Community of his Noble Disciples, long ago attained total Liberation, they are remembered through their virtues.

Ime amhehi gahite sakkāre paṭiggaṇhātu, amhākaṃ dīgha-rattaṃ hitāya sukhāya.

May he accept the offerings we hold, for the sake of our long-term welfare & happiness.

Veneration

Ukāsa, dvāra-tayena kataṃ,
sabbam apāradham khamatu no (me) bhante.

We (I) ask your leave. We (I) ask you to forgive us (me) for whatever wrong we (I) have done with the three doors (of body, speech, & mind).

Vandāmi bhante cetiyam, sabbam sabbattha ṭhāne,
supatiṭṭhitam sāriraṅka-dhātum,
mahā-bodhim buddha-rūpaṃ, sakkārattham.

I revere every stupa established in every place, every Relic of the Buddha's body, every Great Bodhi tree, every Buddha image that is an object of veneration.

Aham vandāmi dhātuyo, aham vandāmi sabbaso,
iccetam ratana-tayam, aham vandāmi sabbadā.

I revere the relics. I revere them everywhere. I always revere the Triple Gem.

Buddha-pūjā mahā-tejavanto, Dhamma-pūjā
mahappañño, Saṅgha-pūjā mahā-bhogāvaho.

Homage to the Buddha brings great glory. Homage to the Dhamma, great discernment. Homage to the Saṅgha, great wealth.

Buddham Dhammam Saṅgham,
jivitaṃ yāva-nibbānam saraṇam gacchāmi.

I go to the Buddha, Dhamma, & Saṅgha as my life & refuge until reaching Liberation.

Parisuddho aham bhante, parisuddhoti maṃ,
Buddho Dhammo Saṅgho dhāretu.

I am morally pure. May the Buddha, Dhamma, & Saṅgha recognize me as morally pure.

Sabbe sattā sadā hontu, averā sukha-jivino.

May all living beings always live happily, free from enmity.

Kataṃ puñña-phalaṃ mayham, sabbe bhāgi bhavantu te.
May all share in the blessings springing from the good I have done.

Homage to the Buddha's Footprints

(LEADER): Handa mayam pāda-lañjana-pāṭham
bhaṇāma se: *Let us now repeat the footprint passage.*

(ALL):

Vandāmi buddham bhava-pāra-tiṇṇam,
Ti-loka-ketum ti-bhav'eka-nātham,
Yo loka-seṭṭho sakalam kilesam,
Chetvāna bodhesi janam anantam.

*I revere the Buddha, who has crossed over becoming,
The banner of the threefold cosmos,
The sole protector of the three levels of becoming,
The foremost in the world
Who, having destroyed the entirety of defilement,
Has led countless people to Awakening.*

Yam nammadāya nadiyā puline ca tīre,
Yam sacca-bandha-girike sumanācal'agge,
Yam tattha yonaka-pure munino ca pādām:
Tam pāda-lañjanam-aham sirasā namāmi.

*I pay homage with my head to the footprints
That the Sage left in the sands by the Nammada River,
On Saccabandha Mountain, on Sumana's unshakeable
summit,
& in Yonaka-pura.*

Suvaṇṇa-mālike suvaṇṇa-pabbate
Sumana-kūṭe yonaka-pure nammadāya nadiyā,
Pañca pāda-varam ṭhānam aham vandāmi durato.

*I revere from afar the places of the five foremost footprints:
On Suvannamalika Mountain, on Gold Mount,
On Sumana's Peak, in Yonakapura,
& by the Nammada River.*

Iccevam-accanta-namassaneyyaṃ,
 Namassamāno ratanattayaṃ yaṃ,
 Puññābhisandaṃ vipulaṃ alatthaṃ,
 Tassānubhāvena haṭ'antarāyo.

*In paying homage thus to the Triple Gem,
 worthy of the highest homage,
 A vast amount of merit is accumulated:
 By its power, may danger be destroyed.*

The Buddha's Last Words

Amantayāmi vo bhikkhave,
 Paṭivedayāmi vo bhikkhave:

*I address you, monks,
 I inform you, monks:*

Khaya-vaya-dhammā saṅkhārā,
 Appamādena sampādethāti.

*Processes are subject to passing away.
 Become consummate
 Through non-complacency.*

Meditation

Breath Meditation: Seven Steps

There are seven basic steps:

1. Start out with three or seven long in-&-out breaths, thinking *bud-* with the in-breath, and *dho* with the out. Keep the meditation syllable as long as the breath.

2. Be clearly aware of each in-&-out breath.

3. Observe the breath as it goes in & out, noticing whether it's comfortable or uncomfortable, broad or narrow, obstructed or free-flowing, fast or slow, short or long, warm or cool. If the breath doesn't feel comfortable, change it until it does. For instance, if breathing in long & out long is uncomfortable, try breathing in short & out short. As soon as you find that your breathing feels comfortable, let this comfortable breath sensation spread to the different parts of the body.

To begin with, inhale the breath sensation at the base of the skull and let it flow all the way down the spine. Then, if you are male, let it spread down your right leg to the sole of your foot, to the ends of your toes, and out into the air. Inhale the breath sensation at the base of the skull again and let it spread down your spine, down your left leg to the ends of your toes, and out into the air. (If you are female, begin with the left side first, because the male & female nervous systems are different.)

Then let the breath from the base of the skull spread down over both shoulders, past your elbows & wrists, to the tips of your fingers, and out into the air.

Let the breath at the base of the throat spread down the central nerve at the front of the body, past the lungs & liver, all the way down to the bladder & colon.

Inhale the breath right at the middle of the chest and let it go all the way down to your intestines.

Let all these breath sensations spread so that they connect & flow together, and you'll feel a greatly improved sense of well-being.

4. Learn four ways of adjusting the breath:

- a. in long & out long,
- b. in long & out short,

- c. in short & out long,
- d. in short & out short.

Breathe whichever way is most comfortable for you. Or, better yet, learn to breathe comfortably all four ways, because your physical condition & your breath are always changing.

5. Become acquainted with the bases or focal points for the mind—the resting spots of the breath—and center your awareness on whichever one seems most comfortable. A few of these bases are:

- a. the tip of the nose,
- b. the middle of the head,
- c. the palate,
- d. the base of the throat,
- e. the breastbone (the tip of the sternum),
- f. the navel (or a point just above it).

If you suffer from frequent headaches or nervous problems, don't focus on any spot above the base of the throat. And don't try to force the breath or put yourself into a trance. Breathe freely & naturally. Let the mind be at ease with the breath—but not to the point where it slips away.

6. Spread your awareness—your sense of conscious feeling—throughout the entire body.

7. Unite the breath sensations throughout the body, letting them flow together comfortably, keeping your awareness as broad as possible. Once you are fully aware of the aspects of the breath you already know in your body, you'll come to know all sorts of other aspects as well. The breath, by its nature, has many facets: breath sensations flowing in the nerves, those flowing around & about the nerves, those spreading from the nerves to every pore. Beneficial breath sensations & harmful ones are mixed together by their very nature.

To summarize: (a) for the sake of improving the energy already existing in every part of your body, so that you can contend with such things as disease & pain; and (b) for the sake of clarifying the knowledge already within you, so that it can become a basis for the skills leading to release & purity of heart—you should always bear these seven steps in mind, because they are absolutely basic to every aspect of breath meditation.

—Phra Ajaan Lee Dhammadharo

